

THE STORY OF CELTO-SAXON ISRAEL

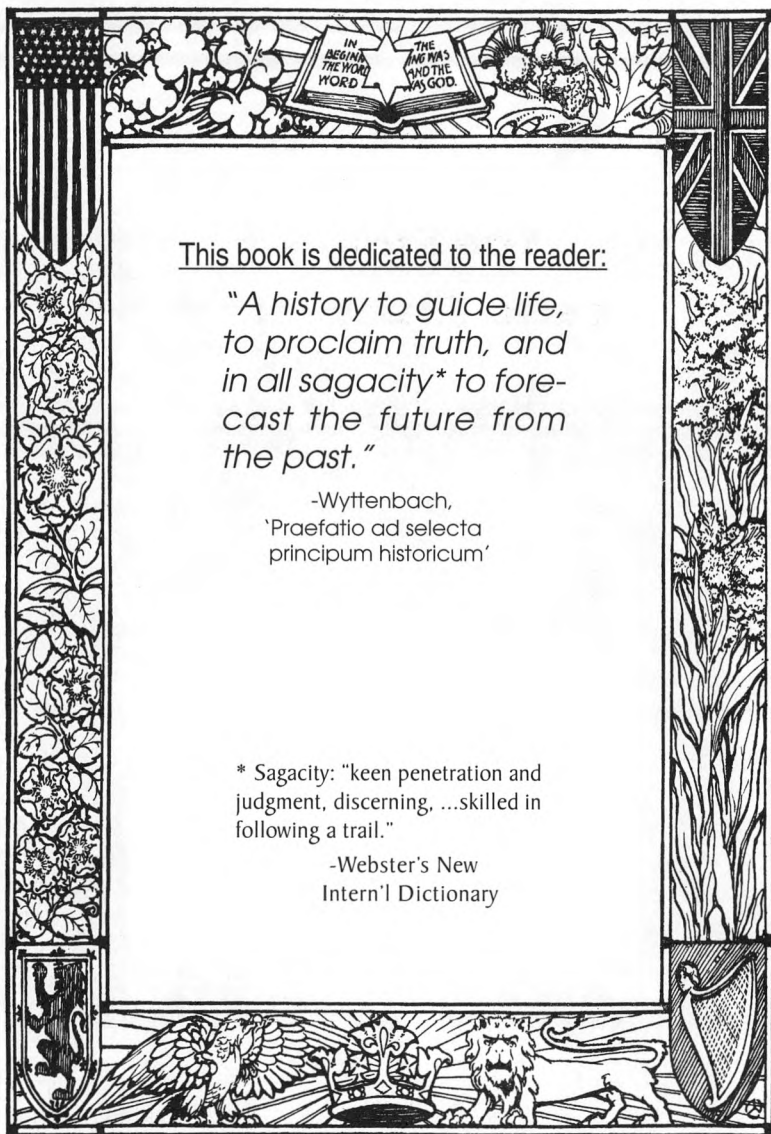


by W.H. Bennett

The Story Of Celto-Saxon Israel

by W.H. Bennett, FRGS

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This book is dedicated to the reader:

*"A history to guide life,
to proclaim truth, and
in all sagacity* to fore-
cast the future from
the past."*

-Wytttenbach,
'Praefatio ad selecta
principum historicum'

* Sagacity: "keen penetration and
judgment, discerning, ...skilled in
following a trail."

-Webster's New
Intern'l Dictionary

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Forward by Matthew J. Browning
Original Cover Artwork by Ruth Amelia Lincoln
About the Author by Mary Frances Bennett
Introduction, Annotations, and Appendices
by Pastor Jory Steven Brooks, Editor-In-Chief
Over 175 Illustrations, 12 Appendices

U.S. Library of Congress Control Number 2002108299

I.S.B.N. Soft: 0-8187-0290-7

I.S.B.N. Hard: 0-8187-0288-5

Second Edition 2005

Published simultaneously in Europe and America:
The Covenant Publishing Company, Ltd.
United Kingdom Publisher

CBIA –The Servant People
North American Publisher



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Windsor, Ontario, Canada N8X 5E4

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Rochester Hills, MI 48307

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Web bookshop with on-line secure ordering:

www.migrations.info

E-mail: info@israelite.ca

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DL14 0HA, United Kingdom

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The Biblical and historical dating in this book is based upon the chronology set forth by Dr. Adam Rutherford in *Biblical Chronology*, and updated in the recent book, *Secrets Of Time*, by Dr. Stephen E. Jones.

Table Of Contents

"History is not dead. In fact, it's not even past." -Wm. Faulkner

About the Author	vii
Acknowledgements	ix
Forward	xi
Introduction: The Story In Our Cover Art	1
Preface	15
The Instrumental Nation	17
The Creation Of A Nation	20
The Servant Nation	22
Judah And Joseph	25
The Twelve Tribes Of Israel	26
Israel And The Exodus	29
The Theocratic State	35
The Camp Of Israel	37
The Settlement Of Canaan	41
The Throne Of The Lord	42
Israel And Judah	44
The Fall Of Israel And Judah	46
A Partial Return Of Judah	48
The Certainty Of Israel's Continued Existence	49
The Seven Times Punishment	52
The Identity Of Israel Today	55
Our British Ancestors	59
The Oneness Of The British Peoples	60
The Missing Israelites	63
The Hibernians	66
The Trojans	68
The Iberians	72

The Danans	76
The Milesians	80
The Gauls	82
The Cymry	86
The Saxons	89
The Jutes	94
The Scots	96
The Danes	99
The Normans	102
The Remnants	105

Appendices:

1: Scriptural Marks Of Israel	111
2: Israel On Assyrian Monuments	131
3: Israel On Persian Monument - Behistun Rock	141
4: Spartan Israelites In The Apocrypha	153
5: Scottish Declaration Of Independence	159
6: The Origin Of The Anglo-Saxons.....	165
7: The Biblical Tribe Of Dan In Europe	173
8: The Hebrew Connection With Gaul	179
9: The Chief Rabbis On The Lost Tribes	185
10: The Pass Of Israel Through The Caucasus	191
11: The Gomer Of History And Prophecy	199
12: Language And Geography	203

Indexes:

Scripture	211
Persons, Places, and Subjects	217
 Bibliography	 233
Recommended Reading	236

About The Author, W.H. Bennett

W.H. (Howard) Bennett (1899-1990) authored both this book as well as the popular book, *Symbols Of Our Celto-Saxon Heritage*, which is now in its third printing. He also wrote and distributed a large body of tracts and literature in a long life of Christian service covering well over half a century. He was born in South Woodslee, Ontario, lived all of his life in the South Essex County, Ontario area, and was a fourth generation Canadian of Irish and English heritage.

Howard Bennett held several jobs before joining the Canadian Customs Service in 1932, from which he retired in 1964. He subsequently devoted the rest of his life to his work with the Canadian British-Israel Association. He served as President of the Windsor Branch from 1935 to 1990, President of the Ontario Provincial Association from 1956 to 1990, and President of the CBIA from 1974 to 1988. He also served as President of the British-Israel-World Federation (Canada) for some time prior to 1956 when the Canadian British-Israel Association was formed.

Mr. Bennett made many speaking trips to the local branches across Canada over the years as well as a six-week lecture tour to Britain in 1976. He also wrote a weekly column for the Church page of the Windsor Star Newspaper for 16 years (1942-1958).

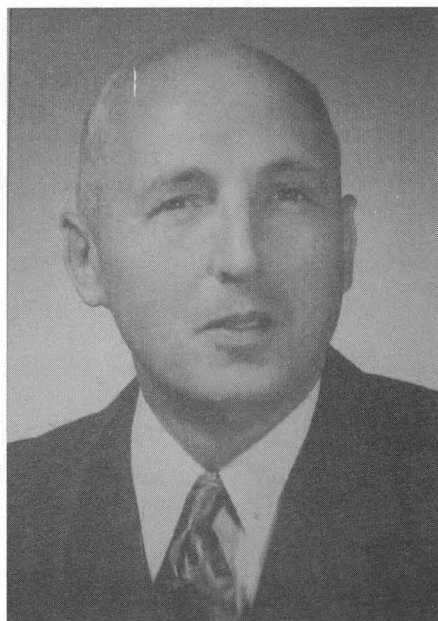


Mary Frances Bennett,
the able and
hardworking
President of CBIA—
The Servant People,
at work in her
office.

He was married to his first wife, Lillian, for 53 years, and his second wife, Mary, for 3 years before passing away in 1990, a little over two months shy of his 91st birthday.

Howard was a long-time fellow of the Royal Geographic Society (FRGS), and a member of the Loyal Order of Orange, an independent Protestant fraternal society.

This book is comprised of a series of articles which originally appeared in the Windsor Star during the months of April through December, 1948. They have now been edited into book form with the addition of an introduction, annotations, and appendices.



-by Mrs. Howard (Mary
Frances) Bennett

W.H. (Howard) Bennett, 1899-1990,
authored two books and many tracts
during a lifetime of Christian service.

Acknowledgments

The core material in this book was researched and written by **Mr. W.H. Bennett**, late long-time President of the *Canadian British-Israel Association*, an organization now also known as *The Servant People*. The genesis of these articles first appeared in the *Windsor Star*, a city newspaper published in Ontario, Canada. They originally comprised a thirty-four part weekly series appearing during the months of April to December 1948, and were based upon Mr. Bennett's many years of research into the subject of the lost tribes of Israel. Although Mr. Bennett's research in this book will be conclusive in itself to many readers, the publisher also recommends his companion work, *Symbols Of Our Celto-Saxon Heritage*, as graphic evidence from heraldry supporting the theme of this book.

Mr. Bennett's fine research has now been gathered together and edited into book format by Editor-In-Chief, **Pastor J.S. Brooks**, with the addition of supporting





material based upon his own parallel research. An introduction, set of twelve appendices, two indexes and bibliography has also been added by the editor. Our sincere appreciation is extended to **Mr. Douglas C. Nesbit** (left), President of the *British-Israel-World Federation (Canada)*, for other valuable historical information, and to **Mrs. Mary Bennett** (see page vii-viii), President of *The Servant People*, for information about the life of her late husband, the author.

Last, but certainly not least, we owe our sincere thanks and gratitude to **Ruth Amelia Lincoln** (shown here on the right), an accomplished artist, who graciously agreed to paint the cover



artwork and allow it to be published. Her theme is based upon work of a similar design which was painted originally in a smaller format by Douglas C. Nesbit, who also is an accomplished artist. Some of Mr. Nesbit's own beautiful artwork on various biblical themes has been professionally published, suitable for framing, and is available to the interested public. Please write us for information and prices.

Without the help and encouragement of the above individuals, as well as others who served in the capacity of proof-readers, this book would not have been possible. Our sincere thanks to you all.

Forward

IN THE MIDST of gratuitous haste for the global edifice in government there is among the world's peoples, and not the least among our own people, a cry from deep within the bowels for a sense of genuine belonging. To know who we are and from whence we came; to dwell securely in the bosom of our family, sooner or later is the yearning cry of everyone, and to be introduced into the way of satisfying that yearning is the beginning of the greatest adventure of our lives.

By no means the first, and certainly far from the least, in a long line of expositors on the theme of identity, Howard Bennett (as we fondly remember him), in all his years of research in this field always presented his findings in a lucid and straightforward style, carrying fascinated readers along the pathways already trod while yet in the loins of their ancestors. This knowledge has been available over many generations to a greater or lesser degree, but only when the inherent clarity of the prophetic word was highlighted by fulfilment in the events of the nineteenth century and onward did the interest grow and blossom in the lives of a greater number of people. Even in today's generation, learning of it, seemingly for the first time, the reaction has often been: "Oh yes, my mother (or *father*) used to tell us about that."

So it is now, with the world full of conflict of one kind or another; our leaders running every which way, uncertain of *the* Way and

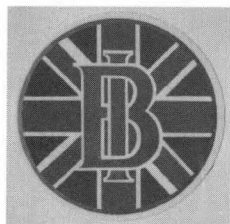
apparently unwilling to acknowledge their doubts; the world's afflicted clambering for access to our borders and permanence within them, while the cry goes out: "what is the meaning of it all?" we believe it to be extremely significant that at the dawn of *the* Millennium this story be told again: *The Story of Celto-Saxon Israel*.



Matthew J. Browning at BIWF convention, Swanwick, England, 2001

The release of the author's papers and skillful editing of them by his widow, Mary Frances Bennett, is to be highly commended, as is the presentation of the work in book form by the Editor-in-Chief, Jory Steven Brooks. Whilst reflecting on the works of the early pioneers of our movement, even before the federation of the many independent research and study groups took place in 1919; and the continuing updating of publications upon the results of relevant and reliable research, we sincerely believe this work to follow truly in the same tradition and to grace the efforts of its predecessors. In doing so we commend this volume to all who genuinely seek a knowledge of *the* Way and who put Jesus Christ first in their lives.

Matthew J. Browning,
President, BIWF.
13th February, 2002.



Introduction

The Story In Our Cover Art

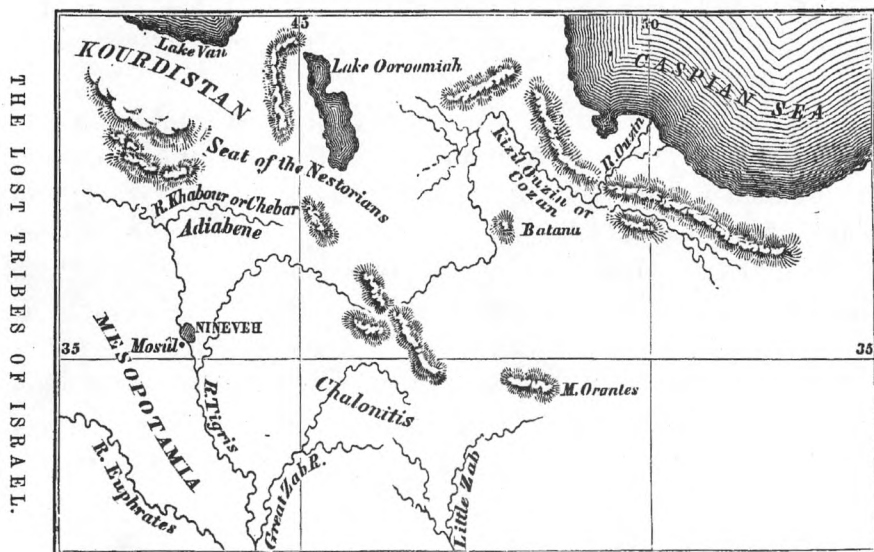
Our book cover is reproduced from a large and stunningly-beautiful four-foot long oil canvas depicting the “lost” tribes of Israel. *(see acknowledgements pages)* This is a unique and wonderfully-detailed work of art, and much research went into its design. As a result, the painting itself tells a story which is based upon solid, verifiable history.

An important key to understanding Israel in prophecy is that after the time of Solomon they were split into two nations, the house of Israel (ten tribes), and the house of Judah (two tribes), as related in First Kings, chapter 12. This division continued, for God speaks of **“the two families”** whom He had chosen — Israel and Judah — and declares, **“Thus says the Lord: If I have not established my covenant with day and night and the ordinances of heaven and earth, then I will reject the descendants of Jacob [Israel] and David my servant [Judah]...”** (*Jer. 33:24-26*) These two families are called the **“two wives”** (*Jer. 3:6-14*), **“two sisters”** (*Ezek. 23:2*), **“two nations”** (*Ezek. 37:22*), and **“two kingdoms.”** (*Ezek. 37:22*) In fact, the first Scriptural mention of the Jews is in 2 Kings 16:6 where they were at war with Israel. *Appendix 9* includes letters from the chief rabbis of the British Empire in 1918 and 1950, explaining that this division has continued to the present day, and that the Jewish people are descended only from the house of Judah. The house of Israel, sometimes called ‘Ephraim’ after its leading tribe, instead was conquered by Assyria in the 8th century, B.C., and scattered through

the nations of the world. **“In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes... So was Israel carried away out of their own land to Assyria unto this day. (2 Kings 17:6, 23)** In a prophetic parable, the Prophet Ezekiel (23:4) refers to the house of Israel as **Oholah** (A.V., *Aholah*, “her tent”), and calls the house of Judah, **Oholibah**. (A.V., *Aholibah*, “my tent is within her”) This prophecy, written about 593 B.C., indicates that they were still two separate and distinct peoples even after the house of Israel had been taken into Assyrian captivity.

Centuries later, they were the **“two sons”** of Christ’s parables, indicating their continuing separateness at the time of the founding of the early New Testament church. (*Mt. 21:28-32; Lk. 15:11-32*)

The parable of the two sticks in Ezekiel 37:15-30 reveals that the coming reunion of the two houses will occur only at the end of the present age, just before the last great battle described in chapter 38. Similarly, it is when **“the earth shall be full of the knowledge of the Lord, as the waters cover the sea,”** that **“the outcasts of**



MAP OF THE REGIONS IN WHICH THE LOST TRIBES ORIGINALLY SETTLED.



SUPPOSED DESCENDANTS OF THE TEN TRIBES.

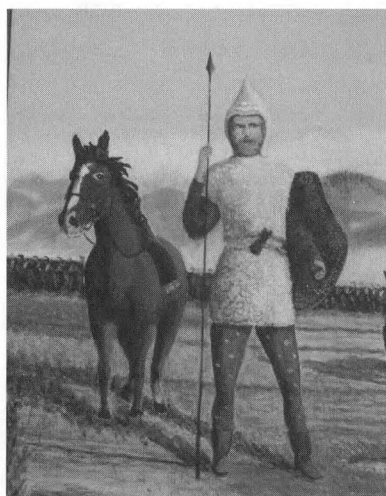
Israel” and “the dispersed of Judah” are gathered together **“from the four corners of the earth.”** (*Isa. 11: 9, 11, 13*) Some say that they were reunited in the land of Assyria shortly after their captivity began. If so, how can the separate sets of latter day promises be fulfilled to Judah and Israel if they were reunited 2700 years ago? Instead, they were to be rejoined when they had **“One Shepherd,”** David’s Greater Son, the Messiah (*Ezek. 37:24; John 11:51-52*), which must await

the full conversion of Judah to Jesus Christ. Given this future time frame, the reunion could not yet have fully occurred. This book presents much additional evidence that the houses of Israel and Judah are still separate nations and peoples in our world today, and clearly identifies the **“lost sheep of the house of Israel.”** (*Matthew 10:5; 15:24*)

Indeed, there are many clues to the identity of lost Israel from both the Bible and history. The Apocrypha tells us that they were conquered by Assyria and dispersed to an uninhabited land, **“where never mankind dwelt”** (*2 Esdras 13:40-48*), a good description of uninhabited Europe of that day. Isaiah 62:2 says that they would have **“a new name.”** They would become **“a company of nations”** (*Gen. 17:5*), **“many nations”** (*Gen. 35:11*), and would take the gospel **“to the ends of the earth”** (*Isaiah 49:6*). In fact, Ezekiel tells us that the dispersion of the house of Israel was God’s way of purifying this people: **“I will scatter you among the nations and disperse you through the countries, and I will consume your uncleanness out of you.”** (*Ezek. 22:15, Masoretic*) They would have a new land, a new

heart, a new Spirit, and a New Covenant. (2 Sam. 7:10, Ezek. 36:24-26, Jer. 31:31) The result would be that God would use them to set right the earth. (Isa. 42:3-7) Who could this people be in our modern world? The Bible gives us many clues, including the heraldic emblems associated with each of the tribes of Israel in Genesis 49 and Deuteronomy 33. In his previous book, *Symbols Of Our Celto-Saxon Heritage*, Mr. W.H. Bennett presented extensive full colour evidence identifying these tribes with several modern nations of Europe.

The details in our cover painting also help to tell the story of these “lost sheep” in our world today. The soldier in the foreground wears brightly colored clothing, which was favored by the people popularly called *Scythian*, the Greek form of the Medo-Persian word, *Saka*. A later form of the word is “*Saxon*,” from the Medo-Persian, “*Saca-Suni*,” or ‘Sons of the Saca.’ (see Appendix 6) In this book, Mr.



W.H. Bennett provides scholarly evidence of the origin of the words, **Scythian, Saka, or Saxon** in the word, **Isaac**. The soldier’s colorful clothing reminds us of the Patriarch Joseph’s famous “**coat of many colours**” referred to in Genesis 37:3, 23, and 32. The origin and inspiration of the famous Scottish Tartan patterns may also date back to Joseph. Indeed, the word, ‘tartan,’ itself was a Semitic term for a military official or captain of a host. (2 Ki. 18:17; Isa. 20:1)

In the soldier’s belt is a battle-axe, an identifying mark of Israel, the nation called in Scripture, “God’s battle-axe.”

Jeremiah 51:20 says: “**Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.**”

O t h e r
Biblical prophets
echo this prophecy:

**“ T h u s
shall they be
taking captive
their captors, and
shall tread down
their oppressors.”**

(Isa. 14:2)

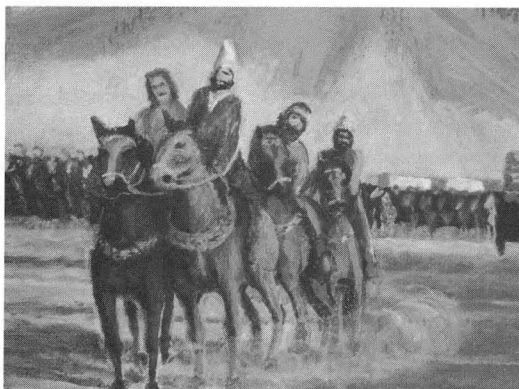


“Behold, I will make thee a new sharp threshing instrument, having teeth: thou shalt thresh the mountains [large nations], and beat them small, and shalt make the hills [small nations] as chaff.” *(Isa. 41:15)*

“Arise and thresh, O daughter of Zion, for I will make your horns of iron, and your hoofs of brass, and you shall beat in pieces many peoples...” *(Micah 4:13)*

The battle-axe — a symbol of Israel — also symbolized their descendants, the ‘Saka,’ or ‘Saxons,’ exactly as the prophets foretold. Remarkably, it was only during the time of Israel’s defeat and dispersion by the Assyrians and Babylonians, when the future looked darkest, that these prophecies of victorious military conquests were given by Isaiah, Jeremiah, and Micah! Clearly, the story of Ephraim-Israel did not end with the 8th century, B.C. destruction of the Northern Kingdom and its capital, Samaria, but prophecy was fulfilled in succeeding centuries in the form of ‘Scythian’ tribal victories in Asia and Europe.

Mountains in prophecy signify large nations, and hills are small nations. Is there evidence that these Hebrew Saka-Scythians overthrew large kingdoms? The *Universal Jewish Encyclopedia* tells of Assyria’s last days: **“In 1923 the British Museum published a newly discovered Babylonian chronicle giving a detailed description of the events which transpired... [in] Assyria’s last**



days. We learn from it that... the Chaldeans were combined with the Medes and with the Scythians, [who were] an important factor in the weakening of Assyria; that...in 612... proud Nineveh fell before an assault of the

Medes, who were aided by Nabopolassar and a contingent of Scythians..." (1:566-567) Yes, the SAKA-Scythians, or house of Isaac, played a prominent part in the overthrow of the Assyrian Empire, and other kingdoms as well.

Despite such conquests, they found themselves moving ever westward through the centuries, for God foretold that He would, **"let the blessing come upon the head of Joseph... his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth."** (Deut. 33:16-17) Joseph is an important tribe of the house of Israel whose heraldry is now found in Britain, and the 'ends of the earth' is a fitting symbol for Western Europe at the bounds of the Atlantic Ocean.

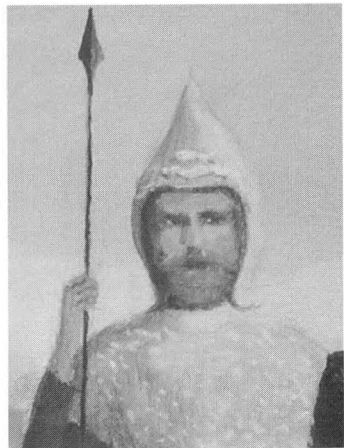


British Royal Arms

Famous respected Bible scholar, Dr. James Augustus Strong, compiler of Strong's Concordance and other works, made this statement, **"The larger proportion of the Ten Tribes... were, in a state more or less pure, propagated to distant regions by the great national migrations proceeding from Central Asia."** (McClintock

and Strong's *Cyclopedia*, X:545) These great national migrations were from Asia westward, and included the Mongols, Huns, Slavs, and other tribes who pushed, or were pushed by, the lost tribes of Israel into Europe. Dr. Strong's comments indicate that the house of Israel fled from Assyria northward through the Caucasus Mountains, where they were caught up in the westward migration of peoples and settled in Europe. Memories of their former homeland in the Mid-East were not entirely forgotten, for the famous Roman geographer and historian, Pliny (*Natural History*, book 4) recorded the Saka-Scythian statement that they were **"descended from slaves."** The Israelites, of course, were slaves in Egypt, and captives in the land of Assyria, as well. If these SAKA were not Israelites, then to what ancestral captivity were they referring? As these tribes migrated across Europe to the Baltic Sea, Pliny records that in their language, **"the name for it is Morimarus, that is, [the] 'Dead Sea.'"** [*ibid.*] The Baltic Sea, being connected with the Atlantic Ocean, is very salty like the Dead Sea of Palestine; but it is teeming with life and far from dead. They obviously carried with them knowledge of an ancestral dwelling near a salty body of water called the Dead Sea. They would not have named the Baltic after the Dead Sea of ancient Israel unless they were Israelites. In fact, early Greek historian, Herodotus, recorded in his *History* (4:76) that one of the Scythian kings was named **"Saulius,"** evidently named after the first Hebrew king, Saul. (*I Sam.* 9)

On the soldier's head is a distinctive high-peaked hat that *Harper's Bible Dictionary* ("dress" p.227) depicts as an important part of the **"Hebrew royal attire."** It is called a **"miter,"** and was worn by the Israelite high priests. (*Ex.*28:37) Herodotus recorded in his *History* (7:64) that, **"The Sacae, who are Scythians, have high caps tapering to a point and stiffly upright..."** This style hat is found on the Behistun Rock, where

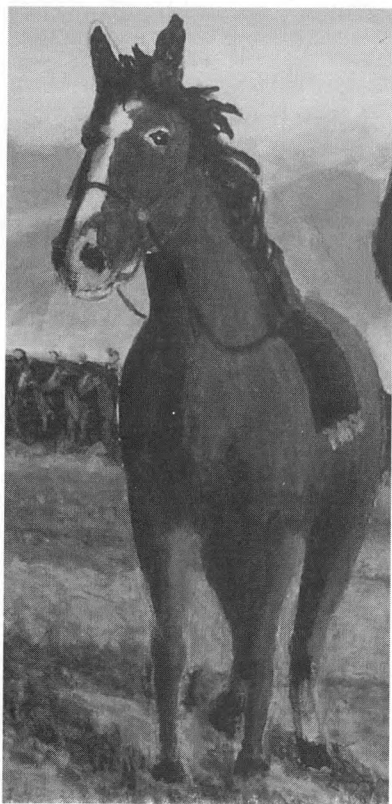


Scythian king Saku'ka is depicted wearing it. (*Appx. 3*) The *Cambridge History Of Iran*, [vol.3:2:913] states, **"We furthermore have some stories about Jewish officials bearing Parthian names, Arda, Arta, and Pyl-y Barish, who had a mounted retinue of troops and wore high hats."** In Europe of later centuries, it became known as a "Wizard's Cap" with the depiction of a crescent-moon, the symbol of Mohammedanism. Far from being of Muslim origin, the moon symbol apparently denotes the eastern origin of this ancestral clothing.

Other distinctive dress of the early European Scythian tribes included "polychrome" enameled jewelry, which is known to have originated in Medo-Persia where the Israelite lost tribes were resettled by Assyria. Russian archaeologist, Michael Rostovtzeff said, **"The**

style as such develops in the East, in Iranian lands, as we see from the Oxus and Susa treasures."

(*Iranians and Greeks in South Russia*, pp. 173-4) A book on Persian art shows an ancient Persian breastpin, displaying the intricate interloped pattern that has come to be associated with the Celtic peoples.



The horses depicted are of a strong, stocky short-legged breed that is now extinct, except for some mixed descendants that are found today in Spain. These horses were multi-use, for although they had some oxen, they also used horses in a variety of capacities. In fact, according to Hebrew scholar, Dr. Isaac E. Mozeson, our English word, *horse*, itself comes from the Hebrew word, *Horesh*, meaning to plow. [*Radio interview on 'Southwest*

*Radio Church'
broadcast]*

These horses were well adapted for the rough and mountainous terrain that was the scene of their travels.

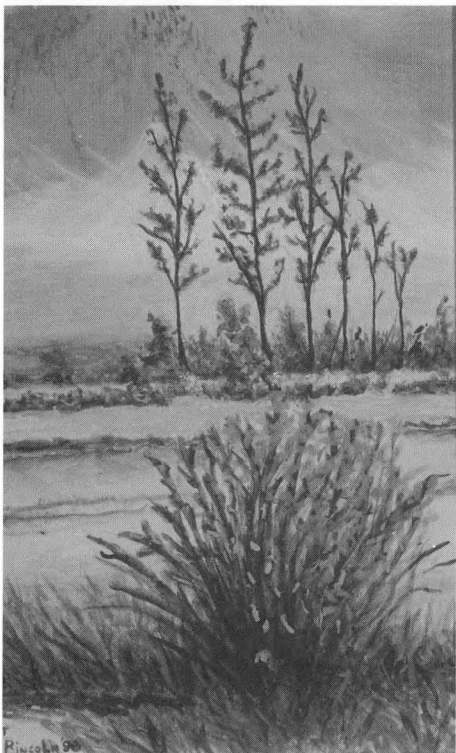
The ancient Greek historian,

Herodotus (*Bk. 4*), tells us that the Scythians traveled with their wives, children, and belongings in covered wagons, perhaps presenting a picture reminiscent of the early American pioneers in their famous 'Conestoga Wagons' on the Western frontier. Viewing the picture above, in the far distance a Scythian wagon train is dwarfed beneath the towering Caucasus Mountains.



The region south of the Caucasus exhibits a somewhat dry sandy and rocky soil, with wild grasses and scrub brush dotting the landscape. North of the Caucasus, however, was the fertile region of the present Ukraine, the 'bread basket' of the ancient world. Historians tell us that the Scythians sold tremendous amounts of grain each year to Greece and other Mediterranean nations whose soil was poorer.

A fascinating description of the Caucasian Cambria, or Crimea, was given by historian R.W. Morgan in the mid-19th century. He says, **"It is still what [historians] describe it as being 3500 years ago; the East of it covered by salt-lagoons; a large portion occupied by the Sivash or Putrid Sea; the rest composed of spits, reefs, and sand banks. The Southern part, which they called the Summer Land... is the Naples of the Russian Empire. 'The weather,' writes the Times' correspondent from the Crimea, June 16th, 1855, 'is hot on the low-grounds, desperately hot, and even**



in the heights, the thermometer within doors ranges above 90 degrees in the daytime... but almost every day there are some hours of cool breeze that sets in at 9 o'clock and holds on till 3 or 4. You descend amid waving grasses, giant thistles, and regaled by the fragrance of a thousand flowers. Diverge an instant from the path, and you trample upon vetches and lupins, convulvulus and poppies, geraniums and wild flowers, with innumerable other blossoms of the rank and file.” (*Cambrian History*, page 20)

The Caucasus Mountains soared thousands of feet above sea level, causing some historians to suppose that they were impassible. To the contrary, these peaks were traversed many times by both Scythian and Persian. A “Daryal Pass” valley route sometimes called, “the Gate of Israel,” is clearly marked out in red in the *Cambridge History Of Iran*, (vol. 3:I:522); it was a favorite passage-way to Europe from the Mid-East. A portion of this map has been redrawn and appears on page 197. (*Appendix 10*)

There are many evidences of Hebrews in the Caucasus. *The Jewish Encyclopedia* states, “..the Caucasus Jews claim to be descendents of the Lost Ten Tribes of Israel... the Georgians are equally certain of their descent from the Israelites who were taken from Palestine by Shalmanesar [726-722 B.C.].” (III:628) Do we have any proof that Hebrews were in the Caucasus and that they were in

fact lost tribes of the house of Israel? The *Universal Jewish Encyclopedia* carries a fascinating article documenting the early presence of Hebrews in the Caucasus Mountains. It states, “The first immigration of



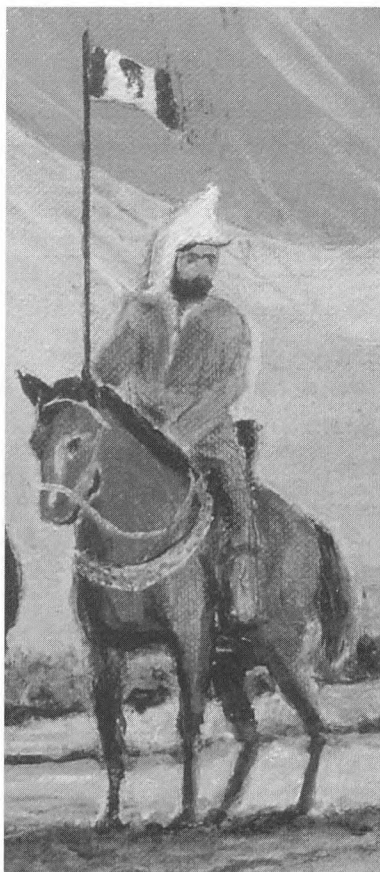
[Israelites] into the Trans-Caucasus (supposed... to have taken place in the 7th century, B.C.E., during the reign of the Assyrian kings) is recounted in ancient Armenian and Georgian chronicles. According to these chronicles, [Israel] arrived in these regions as early as the beginning of the 6th century, B.C.E. The first arrivals were probably free merchants, while the later partly came as captives...” (VIII:26) What Israelites were in captivity in the 6th and 7th centuries, B.C.? These were the lost ten tribes of the house of Israel, found in the Caucasus Mountains of Eastern Europe a few short years after their dispersion, according to the ancient Armenian and Georgian Chronicles. It is also significant that the Caucasus Mountain nation we call, “Georgia,” is known to its inhabitants by its native name of “Sakartvelo,” and another early town there is called, “Sachkhere,” perhaps revealing the presence of the “Saka” in that region in early times. (See the map on page 197)

The *Universal Jewish Encyclopedia* continues, “**tombstones were discovered, dating from the 4th to 5th centuries, one of them bearing an inscription in Aramaic.**” (VIII:26) Aramaic was the language of the region of Halah and Habor, where Assyria settled many of the captive Israelites. Several of these tombstones, from a Hebrew graveyard in the Crimea, north of the Caucasus, were translated in the *Transactions of the Society of Biblical Archaeology* in 1874. One read, “**This is the tombstone of BUKI, the son of Isaac the priest; may his rest be in Eden, at the time of the**

salvation of Israel. In the year 702 of the years of our exile.” This tombstone dates to 6 A.D., during the time of Christ. Three such tombstones are reproduced on page 14.

The Scythian soldier is shown carrying a banner with a rampant red lion, the emblem of the tribe of Judah. Many Judahites were captured, along with the ten tribes of the house of Israel, at the time of the Assyrian conquest.

Second Kings 18:13 records: **“Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.”** This conquest included major cities of Judah such as Lachish (2 Chronicles 32:9), depicted on the Assyrian wall carving below. Only Jerusalem and Libnah (2 Ki. 19:8) were spared the Assyrian conquest, so members of both the house of Israel and the house of Judah were taken into captivity. Is it coincidence that the royal banner of England shows two



Sennacherib besieging Lachish. (Assyrian Monuments.)

symbols, the lion and the stag (or unicorn), the emblems of both of the houses of Israel and Judah? Yet a significant number of Judah were spared Assyrian conquest, to be used of God as His Sanctuary (*Psa. 114:2*) and be reunited completely with their brethren of the ten tribes at the end of the age.

Until that day arrives, we have God's sure Promise, **"For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel."** (*Jer. 33:17*) Somewhere in the world, David's descendants have reigned in an unbroken succession throughout subsequent centuries. The land of Canaan in Palestine became a virtually uninhabited wasteland after the Assyrian and Babylonian conquests, so it is certain that this prophecy was not fulfilled there. Instead, we saw that many of the tribe of Judah were exiled with the house of Israel, so David's descendants may indeed have reigned with the ten tribes in new homelands. The poor rocky soil of the Caucasus would have caused most of them to continue north into lands beyond. Where could David's descendants have reigned over the house of Israel except in Europe?

That Israel migrated northwestward from the Mid-East through the Caucasus and into Europe, either in whole or in part, is not a new theory. Numerous historians have noted for centuries the solid evidence to support it. As an example, renowned Celtic scholar Edwin Guest, in his 1883 study, *Origines Celticae* (i.e., 'The Origins of the Celts') had this to say of the tribes who migrated into Europe in early times: **"I think there is reason to believe that Shemitic races were mixed up in the great movement of peoples we have been discussing."** (p. 226, *emphasis his own*) The real question therefore is not whether Hebrew tribes migrated to early Europe (the evidence indicates that they did), but instead, what percentage of Europeans are of Hebrew descent? The information gathered in these pages shows it to be significant in many parts of Europe.

The evidence abounds. Join us now as we begin our exciting journey, the *Story of Celto-Saxon Israel*.

-Pastor Jory Steven Brooks

Early Hebrew Tombstones from the Caucasus Mountain Region of Eastern Europe:



Reduced facsimiles
of the accompanying
translated texts.
From D. A. Khvol'-
son's *Achtzehn Heb-
raische Grabschriften
aus der Krim*; St.
Petersburg, 1865.



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The Story Of Celto-Saxon Israel

Preface

When the events of this generation are considered in the light of Bible prophecy, it is evident that human affairs are approaching a tremendous crisis. The most tragic feature of our situation is the blind refusal of the world to believe or heed the message of warning and instruction that God has given in the Holy Scriptures concerning these days.

The urgency of this message is clear when we recognize the relationship between present world conditions and the Divine Plan that God is working out in human history. This Plan is revealed in the Bible: It is the implementation of God's Will as the Law governing all human conduct and relations. When God's Will is done on earth (*Matt. 6:10; Lk. 11:2*), He will bring into final perfection the righteous social order and government called in the Scriptures the Kingdom of God.

Of necessity, such a purpose requires human participation, and so, almost at the beginning of the Bible narrative, it is recorded that God brought the Israel people into being to give a national demonstration of the righteousness of His Kingdom and Laws.

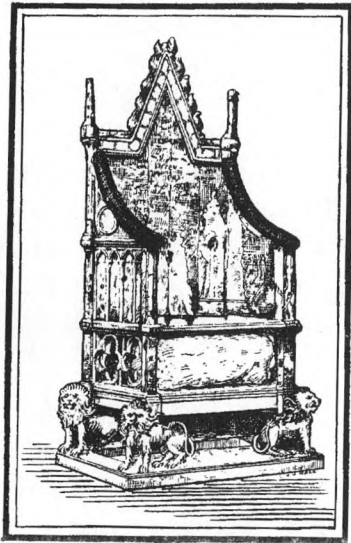
Then we read of:

- ☐ Establishment of the Israel people and nation in Palestine,
- ☐ Growth of their power and influence,
- ☐ Setting up of the Royal house and Throne of David,
- ☐ Gradual lessening of obedience to God's Will and Laws,
- ☐ Resulting division and fall of the nation,
- ☐ Deportation of the people to distant lands and,
- ☐ Passing of world rule into the hands of a succession of nations collectively called Babylon.

Yet this does not end God's purpose for the Israel people. In the most emphatic terms the Bible promises the regathering of the house of Israel in a new home, their continuance as a people and nation under the Throne of David, and their eventual restoration. Further, it gives definite marks of identity by which they are to be recognized. As these marks are all borne by the Celto-Saxon nations, and by them only, it follows that they are the house of Israel.

Then the Bible story rings out with the Gospel of the Kingdom, the Good News that we have now come to the end of our long exile, and that the tremendous upheavals and changes of this generation

signal the collapse of the Babylonian world order. It advises that we are nearing the time when Jesus, the Christ, will return to take the Throne of David, establishing the righteousness of His Kingdom Rule throughout the earth.



We are warned that in a desperate effort to prevent this, Satanic forces will gather the nations of the earth into a great confederacy for a tremendous attempt to destroy us. Most important of all, we are told where, when, and by whom the attack will be made and what we must do to avoid destruction.

When God's Will is done on earth (Matt. 6:10; Lk. 11:2), He will bring into final perfection the righteous social order and government called in the Scriptures the Kingdom of God.

In understanding the true significance of present events, we realize that their most alarming factor is not atheistic Communism, the approach of another war, or even

the horrible threat of atomic annihilation. Rather it is that in the face of these and other appalling dangers, the peoples of Celto-Saxondom are almost wholly unaware of their God-given instructions, obedience to which ALONE can save us. Yet, our obedience is hindered by BLINDNESS TO THE FACT of our Israelitish identity.

This blindness must be removed, and to that end, we now begin the story of the house of Israel and their migrations from Egypt and Palestine, across Europe to Britain and North America.

The Instrumental Nation

The Sacred Scriptures are God's own revelation of a Great Purpose that He is working out in human history and affairs, and a revelation of how, and through whom, this Purpose is to be accomplished. Such a Purpose requires an instrument – some organized part of mankind in and through whom God can work. Thus, almost at the beginning of the Bible story, we read that He brought into being the Israel people. He revealed His Will to them in a code of laws applying to every phase of human life and conduct. He then formed them into a nation and laid on them the great and holy responsibility of demonstrating the righteousness of His Law-Will throughout the earth. They were to be a working model of that righteous and perfect social order and government which God designed for mankind - the Kingdom of God.

The Holy Scriptures definitely and repeatedly state that God's Purpose for mankind is to be achieved through the instrumentality of a servant people and that this responsibility is irrevocable, passing from

generation to generation until accomplished. The Bible's revelation of this Purpose begins with the choosing of the instrument – with the calling into service of a man called Abram (later Abraham) of the city of Ur in Chaldea, and sending him to found a new nation in Canaan. In the Bible's record of this call we read:

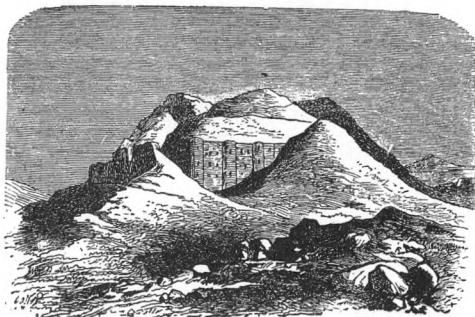
“Now the Lord... said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (*Gen. 12:1-3*)

It is evident from the words, “in thee shall all families of the earth be blessed,” that it is God's Purpose to bring some great blessing upon mankind in and through the nation descended from Abraham. This is emphasized by a later statement:

“And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?”

(*Gen. 18:17-18*)

“...a working model of that righteous and perfect social order and government which God designed for mankind.”



Mugheir mound, ancient UR in Chaldea

This promise of a great blessing to come upon mankind through the instrumentality of Abraham's descendants was repeated to his grandson Jacob in these words:

“And in thee and in thy seed shall all the families of the earth be blessed.” (*Gen. 28:14*)

It is true that the word, “seed” as used here applies in a Spiritual sense to Jesus, the Christ, the One and Pre-eminent Seed of Abraham. By His sacrifice on the Cross, He made available the blessings of salvation “to all families of the earth” of every race and nation. Nevertheless, it is certain that the word “seed” also applies in a physical sense to the race and nation descended from Abraham. The Apostle Paul made this clear when he said, **“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew.”** (*Rom 11:1-2*) Christians understand the house of Judah, including the Jews, to be a physical people, so the house of Israel, their brethren, must be also!

The Israel people, the physical seed of Abraham, do have a special relationship to God and were chosen to be His servant nation. This was definitely stated at the time He formed them into a nation:

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.” (*Deut. 7:16*)

Further evidence that God's Purpose for mankind requires an instrumental nation is found in the following statement which shows that in the beginning of time, when the Purpose itself was conceived, and ages before the nation came into existence, God set aside certain portions of the earth for their use:

“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.” (*Deut. 32:8*)

Finally, we should note that this special relationship of the Israel people to God is based upon an irrevocable Covenant that is to continue forever. Here is God's own statement concerning it:

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.”

(Gen. 17:7)

In view of these statements and many similar ones to be found throughout the Scriptures, it is certain that God is working out a great and beneficial Purpose in human affairs and that this Purpose is to be accomplished through the instrumentality of a servant nation called Israel.

The Creation Of A Nation

Having seen the calling of Israel, let us now consider the process of selection by which this people was brought into being.

As recorded in the Bible, this process began about the year 1920 B.C. when God revealed His Purpose to a man named Abram (Abraham) in the land of Chaldea, and invited him to cooperate in it by migrating to a new and distant land to become the progenitor of the required nation.

Accepting this commission, Abraham took his wife Sarah and went as directed to Canaan, the land known to us as Palestine. Here he settled and eventually became the father of eight sons, from among whom God chose Isaac to inherit his father's commission. This choice was made even before Isaac was born for in Genesis 17:19 we read:

“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.”

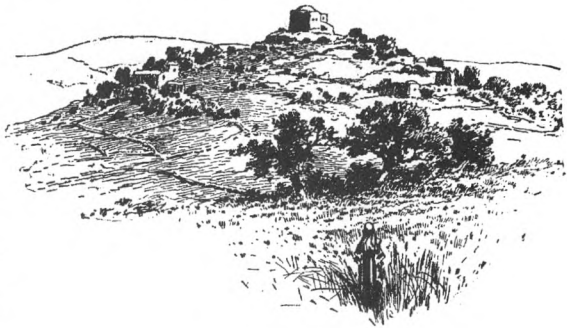
In due time Isaac was born, grew to manhood, and became the father of two sons called Esau and Jacob. Again God made a selection choosing Jacob to be the heir of Abraham and Isaac and to be the father of the instrumental nation. This is clearly stated in God's promise to Jacob at Beth-El as recorded in Genesis chapter 28, verses 13 and 14:

“And behold, the Lord... said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”

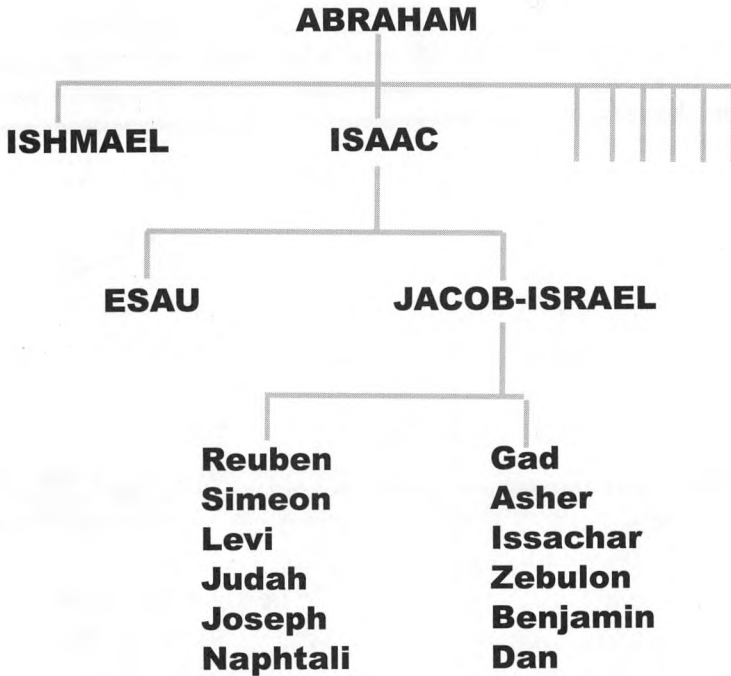
The next step in the unfolding of God's Purpose for this new nation occurred when at Beth-El He changed Jacob's name and status to ISRAEL (“ruling with God” or “God ruling through them”), and promised him that his descendants would become “a nation and a company of nations.” (*Genesis 35:9-12*) Note particularly verses ten and eleven:

“And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.”

Jacob, now called Israel, became the father of twelve patriarchal sons whose descendants are referred to in the Bible as the Children of Israel, as shown on the next page.



BEËTIN (BETH-EL).



The Servant Nation

Through a selective Divine process, God brought His instrumental nation Israel into being. Beginning with Abraham, the line of descent passed through Isaac to Jacob and through him to his twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph and Benjamin.

While these patriarchs and the families descended from them constitute the instrumental race and share in the heritage and destiny of the Israel people, they do not all share equally. This is clearly evident in Genesis 48 and 49: In bequeathing to each of his sons and their descendants a share in that prophetic inheritance and destiny received

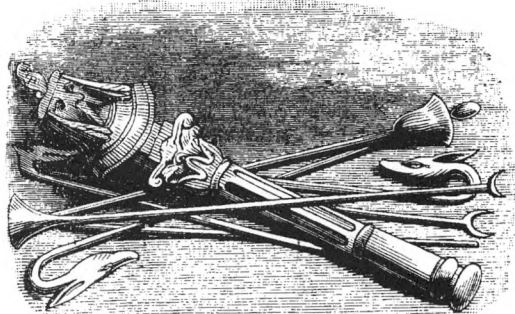
from Abraham and Isaac, Jacob singles out Judah and Joseph for special roles in the future nation.

Thus of Judah he says: **“Judah, thou art he whom thy brethren shall praise... thy father’s children shall bow down before thee...**

The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come.” (*Genesis 49:8-10*)

The Tabernacle of God’s Presence was once housed in Shiloh (I Sam. 4), and God would once again be present with them in the form of a coming Messiah. Jacob was also prophesying that the Royal Family Messianic line would be descended from Judah. He bequeathed to Judah the right to be the father of that line of kings which he himself had been promised as recorded in Genesis 35:11: **“A nation and a company of nations shall be of thee, and kings shall come out of thy loins.”**

In fulfillment of this promise, God later chose David, a young man of the tribe of Judah, to be King of Israel, and established his descendants on the Throne FOR EVER as stated in 2 Samuel 7:12-16. The Messiah came of Judah, for Jesus was a descendant of King David through His mother.

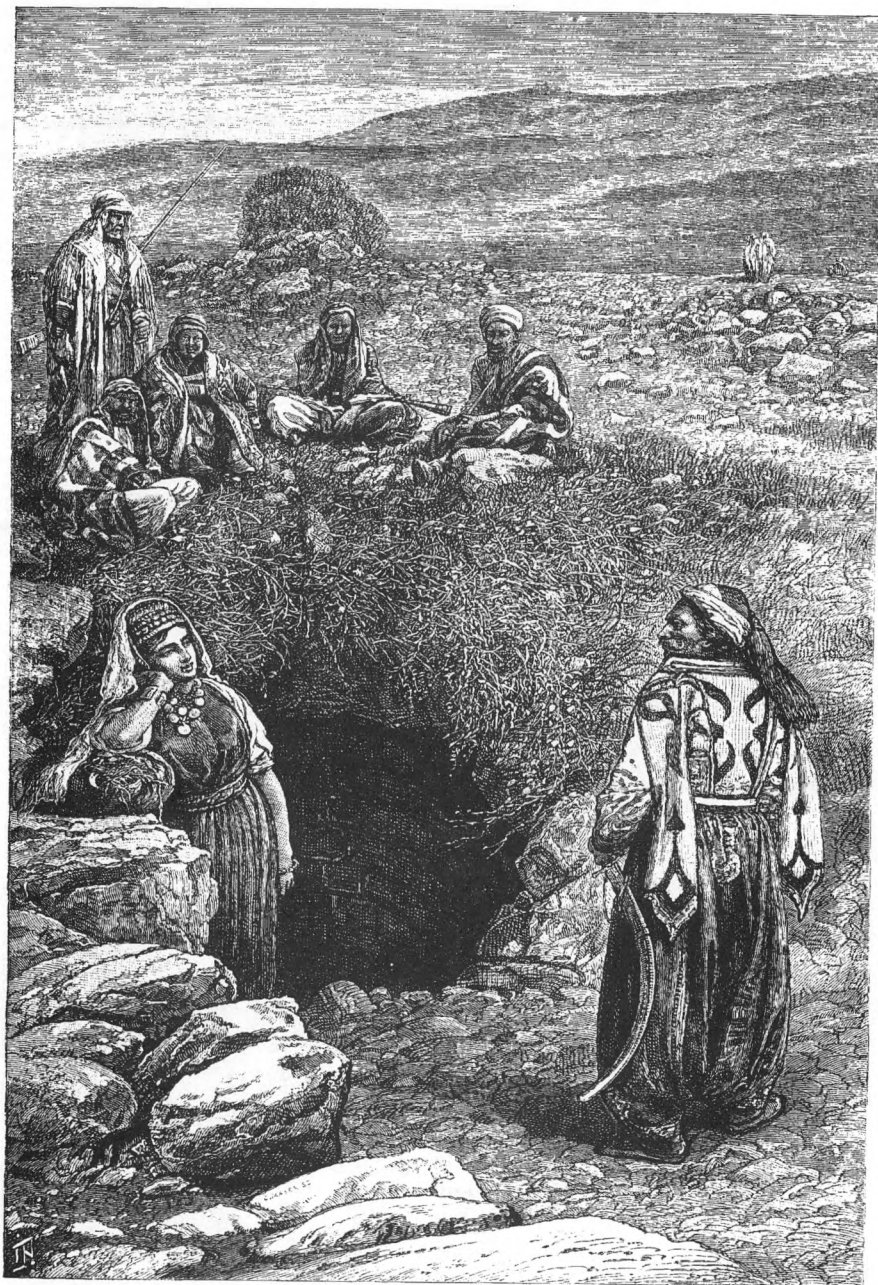


Group of Egyptian Sceptres. (From the monuments.)



From a Photograph by Wilson.

Shiloh.



BIR ES SÂMÂIRÎYEH—JACOB'S WELL.

Judah And Joseph

Judah was chosen from among his brethren to be the father of the royal family of Israel and ancestor of the future Messiah. Yet, to Joseph and his descendants went the main share of the prophetic inheritance and a leading role in God's purpose for Israel; to him was given the birthright. Under the ancient law of primogeniture, the right of the firstborn, the birthright was that right whereby the eldest son inherited the major portion of his father's estate and his place and authority as head of the family or house. Actually, the Israel birthright should have been given to Reuben, for he was Jacob's eldest son, but because of a serious sin, he forfeited this right, which was then transferred to Joseph. Note the statement in 1 Chronicles 5:1-2:

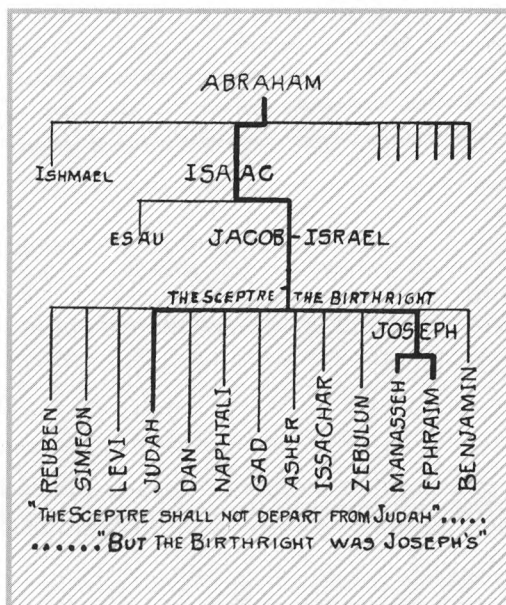
“Now the sons of Reuben the firstborn of Israel, (for he was the firstborn: but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph... for Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.”

As the holder of the birthright, Joseph received a double portion of both the inheritance and of all those material blessings promised to Israel. (*Deut. 21:15-17*) He received one portion for each of his two sons, Ephraim and Manasseh, and their descendants. Of far greater importance, the birthright also gave to Joseph and his descendants the place of primary importance in Israel and in the great purpose for which God brought the Israel people into being.

All of Jacob's sons, and their tribal descendants, are included in the instrumental race, with a place in the heritage and destiny of the Israel people. However, it is certain that the families of Judah and

Joseph were selected for places of special importance: Judah in relation to the scepter and throne, and Joseph as the possessor of the birthright.

For a clear picture of this selective process, note the chart at right. Here we see the line of descent passing from Abraham through Isaac to Jacob and through him to his twelve sons. However, we see that the right of the scepter and that of the birthright were split: the scepter descended to Jacob's son, Judah, while the birthright passed to Joseph's sons, Ephraim and Manasseh.

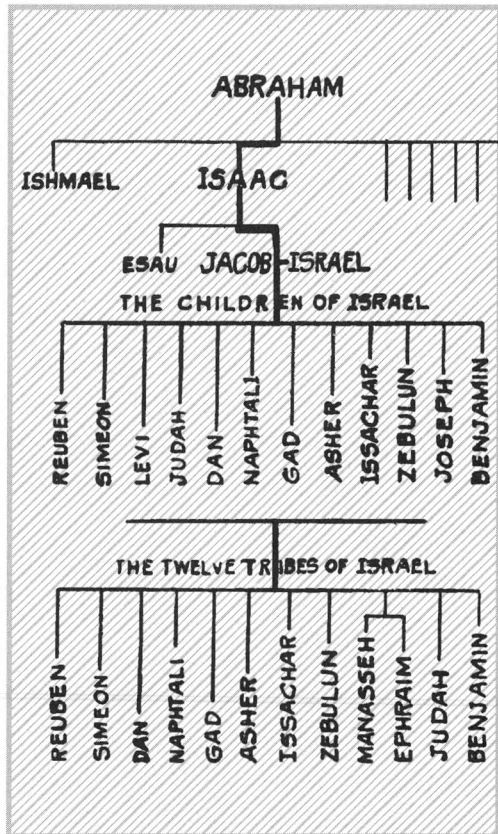


The Twelve Tribes Of Israel

In our consideration of the origin and development of the Israel people, we have seen that they were composed of twelve family or tribal divisions descended from the twelve sons of Jacob-Israel, the grandson of Abraham. Before going on with the story of their development into a nation we should note that, though the Bible record repeatedly refers to God's people as the twelve tribes of Israel, the names of these twelve tribes do not correspond exactly with the names of Jacob's twelve sons.

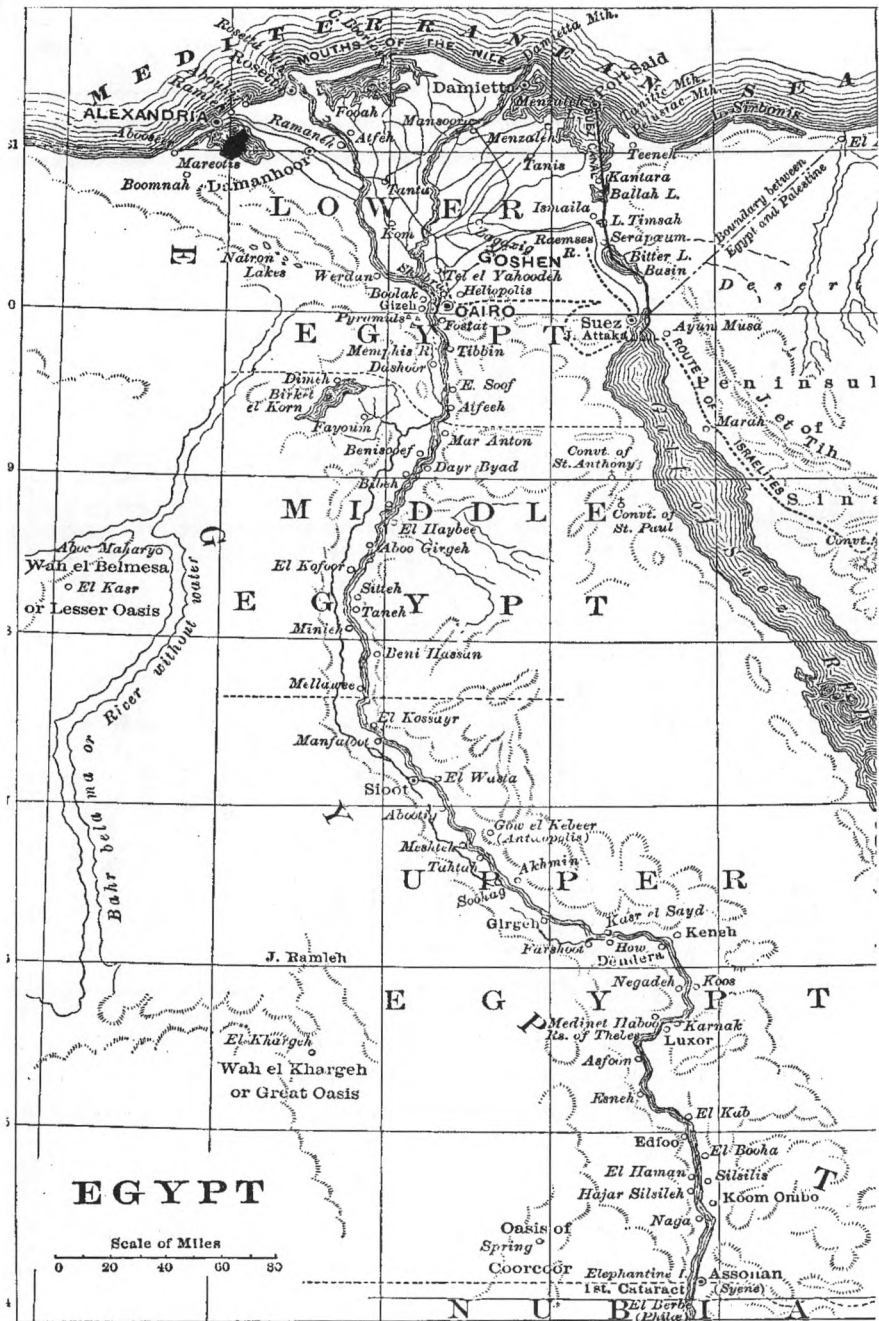
One difference to be noted is that there is no tribe named Joseph. His descendants were divided into two tribes, which bear the names of his sons, Ephraim and Manasseh. Another difference is that Levi is not included among the twelve tribes of Israel which inherited land. This is because God chose the descendants of Levi to be the hereditary priesthood and civil service of the Israel nation. Consequently, as their duties required them to be dispersed among all the other tribes, they did not constitute a separate political or geographical unit. They were one of the tribes of Israel, but they were not counted as one of the twelve tribes for governmental and military purposes.

In the first of the two charts at right, we see the line of descent of the Israel people passing from Abraham, through Isaac, to Jacob-Israel and his twelve sons listed in order of birth.



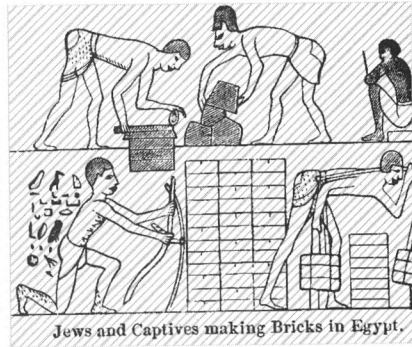
In the second chart, we see the names of the twelve tribes into which Israel was divided for governmental and military purposes. Note that in the second chart the names of Joseph and Levi are missing but that the count of twelve is made up by the inclusion of the names of Joseph's two sons, Ephraim and Manasseh.

Each of these tribes had its own heraldry, individual blessings and promises, as explained in our companion book, *Symbols Of Our Celto-Saxon Heritage*.



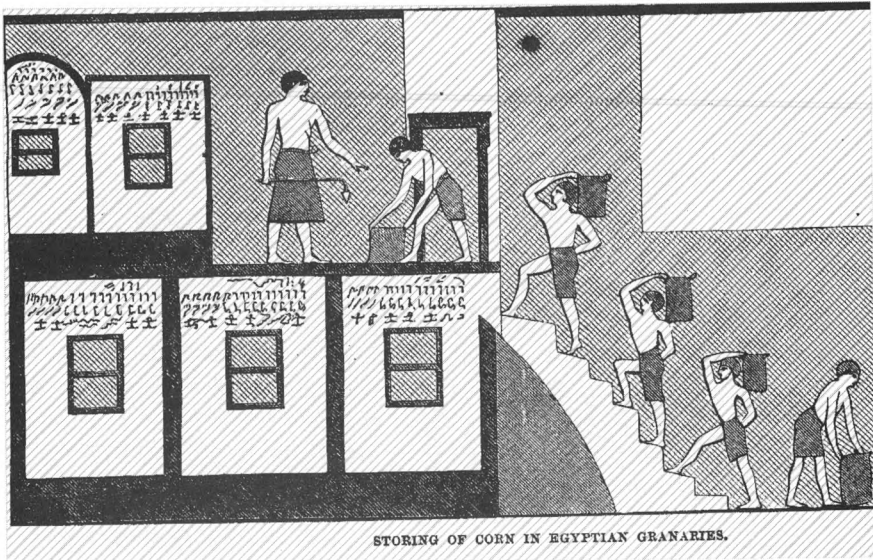
Israel And The Exodus

Although God had given Israel the land of Canaan (Palestine), they grew into a people in Egypt, to which land Jacob and his immediate descendants went to escape a famine about the year 1659 B.C. Here, though well treated at first, their rapidly increasing numbers soon so alarmed the Egyptians that, in an attempt to hinder it, they forced them into slavery. This attempt was a complete failure, for despite the oppressive nature of the bondage, this family continued to increase until it numbered nearly three million people just a little over two hundred years later.

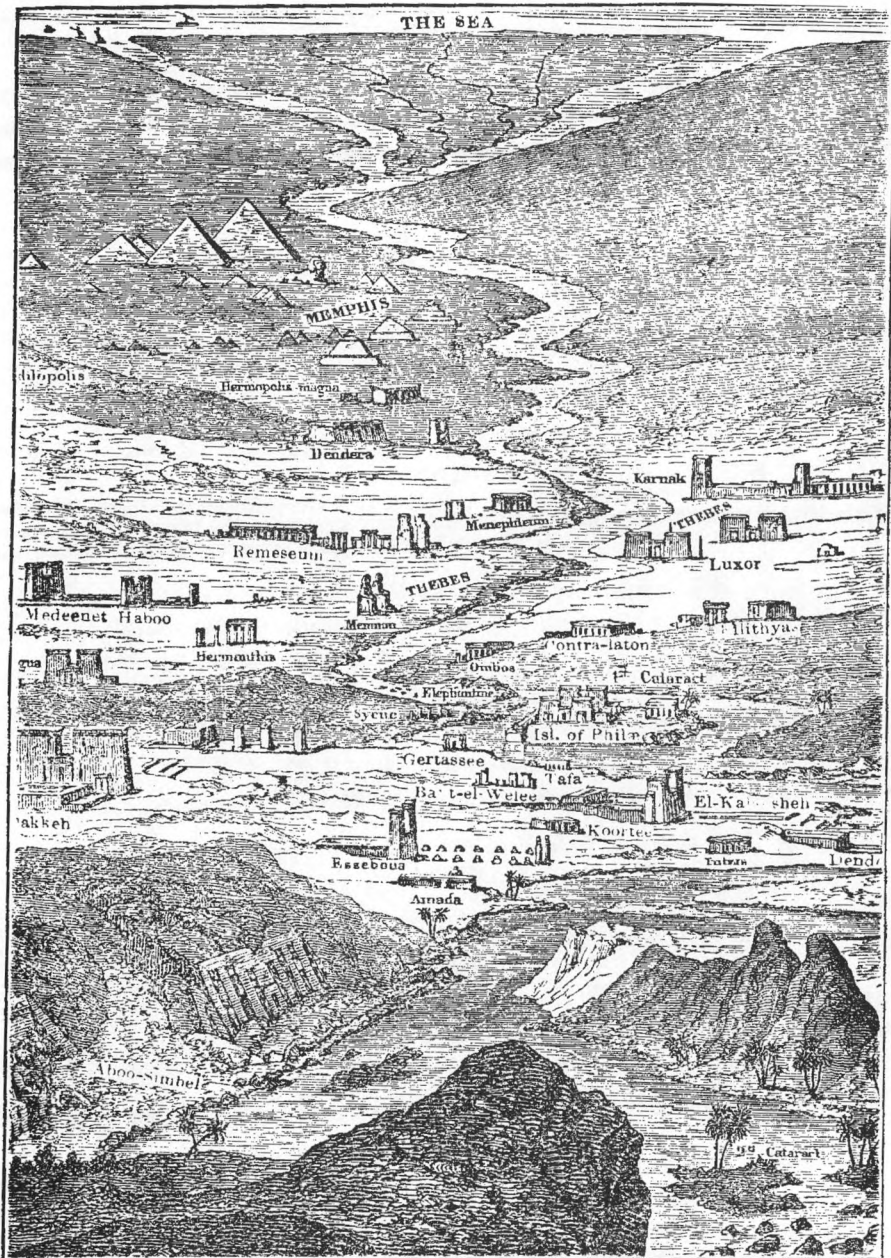


Jews and Captives making Bricks in Egypt.

Obviously, however, they could not act as God's servants nor fulfill the great purpose for which He had brought them into being



STORING OF CORN IN EGYPTIAN GRANARIES.

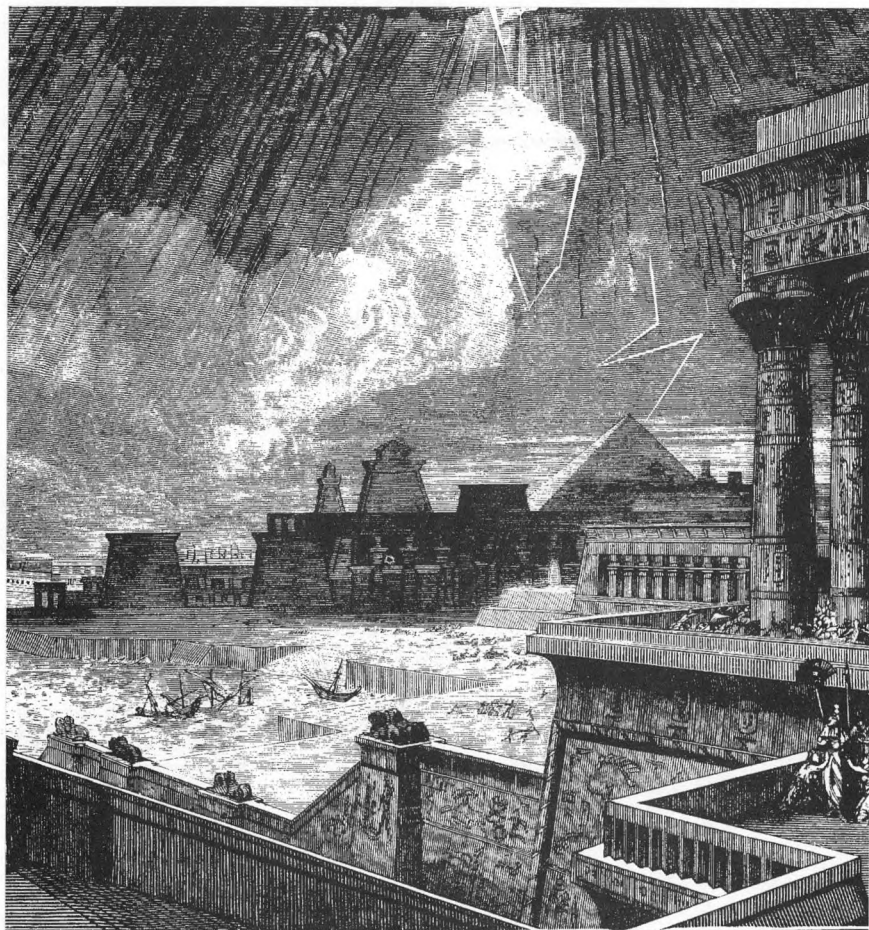


THE MONUMENTS OF THE VALLEY OF THE NILE.

while subject to heathen masters. When the time came for them to begin to function as the instrument of this purpose, God sent Moses, a man of the tribe of Levi, to demand their release. The Egyptians, foreseeing that the freeing of so many slaves would impact their national economy, refused to let them go. The Israelites, being neither organized nor armed, were unable to free themselves by rebellion. It became necessary for God to intervene using the forces of nature, called the Ten Plagues on Egypt (*Exodus chapters 7 to 11*), to bring their release in 1447 B.C. (*Secrets Of Time*, p. 207) This rescue, and the series of awe-inspiring events by which it was accomplished, are called the Exodus. These events are discussed in the Book of Exodus chapter 14.

Some historians say that there is no contemporary account of the Exodus in Egyptian records. But several ancient records did report that a Semitic people called *Danaan* were expelled from Egypt, and sailed to Greece to establish the early Greek civilization. Could the fabled Danaan be a reference to the Biblical tribe of Dan and part of the Hebrew Exodus? William Ridgeway's *Early Age of Greece* (p.220) dated the Danaan Exodus from Egypt as 1450 B.C., which is virtually identical to Adam Rutherford's date of the Hebrew Exodus of 1453 B.C. [Other historians vary slightly: *The History of Etruria* by Mrs. Hamilton Gray (p.95) dates the Danaan Exodus as 1493 B.C., while Bishop Usher dates the Hebrew Exodus as 1491 B.C.]

It is clear that both events took place during the same period of Egyptian history, yet two different Egyptian Exoduses did not occur at the same time. In coming chapters, we present historic evidence indicating that the Danaan were the seafaring Biblical tribe of Dan and therefore a part of the Hebrew Exodus. Historian G.F. Schomann commented, **"Even among the ancients some considered that the [Danaan] settlers who arrived [in Greece] from Egypt were at any rate not of Egyptian descent, but adventurers of Semitic race, who, having been expelled from Egypt, had some of them turned towards Greece."** (*Antiquities Of Greece*, p.12) The Exodus from Egypt was both by sea to Greece and by land to Judea.



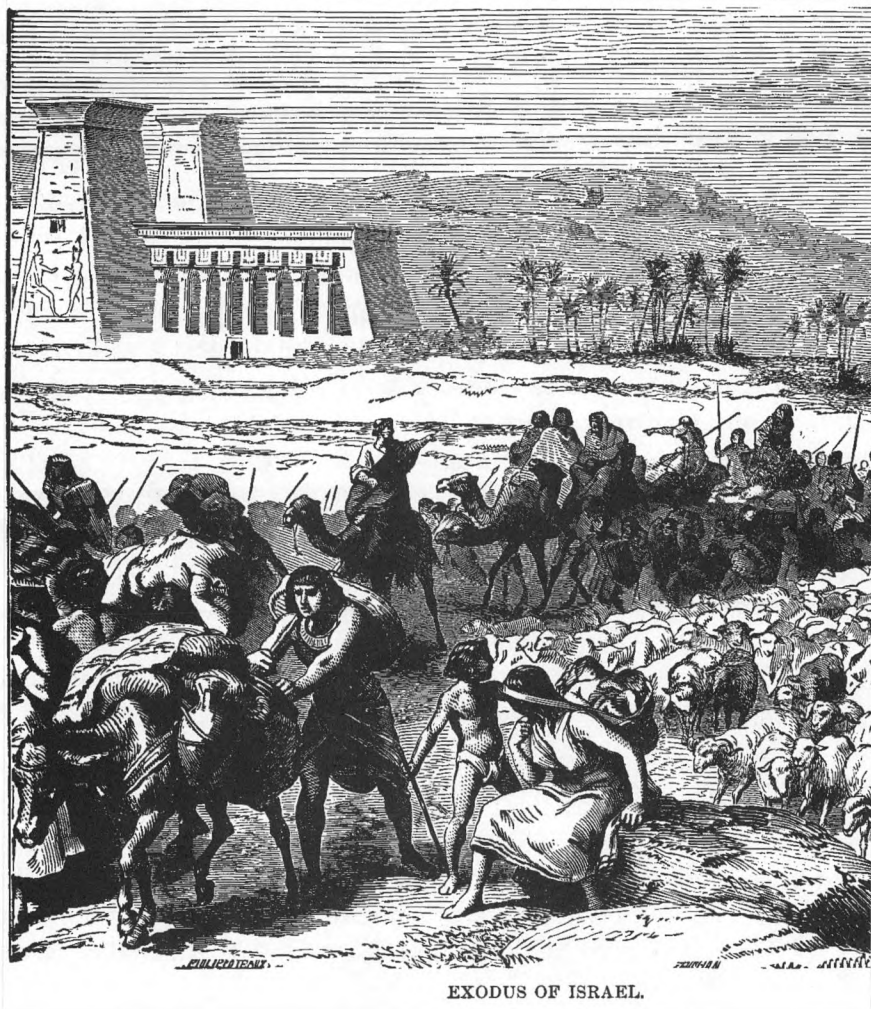
THE CITY AND THE STORM.

Professor Max Duncker, in *The History Of Antiquity* (I:456-466), gave fascinating details of this two-fold land/sea Exodus as told in an ancient Egyptian account: **“The narrative of Hecataeus of Abdera, who was in Egypt in the time of Ptolemy I, and wrote an Egyptian history, gives us the most unprejudiced account, composed from the widest point of view, and CONNECTS THE EMIGRATION OF THE HEBREWS, whom he does not consider Egyptians, WITH THE SUPPOSED EMIGRATION FROM**

EGYPT TO GREECE. [Hecataeus says,] **“Once, when a pestilence had broken out in Egypt, the cause of the visitation was generally ascribed to the anger of the gods.** [Editor’s Note: The Ten Plagues are called a “pestilence” in Exodus 9:14-15, and were indeed caused by God!] **As many strangers dwelt in Egypt, and observed different customs in religion and sacrifice, it came to pass that the hereditary worship of the gods was being given up in Egypt. The Egyptians, therefore, were of opinion that they would obtain no alleviation of the evil unless they removed the people of foreign extraction. When they were driven out, the noblest and bravest part of them, as some say, under noble and renowned leaders, Danaus and Cadmus, came to Hellas [Greece]; but the great bulk of them migrated into the land, not far removed from Egypt, which is now called Judea. These emigrants were led by Moses, who was the most distinguished among them for wisdom and bravery.”** Hecataeus of Abdera was an historian who lived in Egypt in the fourth century, B.C., under the reign of one of Alexander the Great’s generals, Ptolemy I. In the extract above, this ancient historian clearly connected as part of the same Exodus both the Hebrews and the Danaan.

First century, B.C., Greek historian, Diodorus Siculus, also gave evidence from the Egyptian point-of-view for the truth of the Bible’s Exodus account. Of the Hebrews, he said, **“Their forefathers had been banished out of the whole of Egypt... in order to purify the land.”** (*ibid.*, p.458) There was some truth to this assertion, after Egypt endured the horrible swarms of insects and pestilential diseases of the Ten Plagues!

Early Greek geographer and historian, Strabo (*born 63 B.C.*), lent support to the Biblical account, saying, **“Moses told them and taught that the Egyptians were not right in representing the divinity as a wild or domesticated animal, nor... in giving gods the form of men. For only the One was God which surrounds us all... By such doctrines Moses convinced not a few men of reason, and led them to the place where Jerusalem now is.”** (*ibid.*, p. 459) You can read Moses own words on this in Exodus 20:4-6.



One last marvellous account, although spoken with a decidedly Egyptian bias, is that of Lysimachus of Alexandria (355-281 B.C.), whose history was preserved by Flavius Josephus in *Contra Apionem*: “**At the time of king Bocchoris** [perhaps a Greek name for an Egyptian Pharaoh], **unclean and leprous men had come into the temples to beg for food. Hence there was a blight on the land; and Bocchoris received a response from Ammon, that the temples**

must be purified. The lepers, as if the sun were angry at their existence, were to be plunged into the sea, and the unclean were to be driven out of the land. Hence the lepers were... thrown into the sea; but the unclean were driven out helpless into the desert. These met together in council; in the night they lit fires and lights, and called, fasting, upon the gods to save them. Then a certain Moses advised them to go through the desert till they came to inhabited regions... they established a city Hierosyla [Jerusalem] in Judea..." (*ibid.*, p. 463)

Historic evidence therefore reveals that some of the Hebrews expelled from Egypt in the Exodus were "thrown into the sea" and sailed north across the Mediterranean to found the earliest civilization in Greece, while God directed Moses to lead the rest of Israel eastward "helpless into the desert" of the Wilderness. Here, with His people cut off from contact with the world, God began the task of eradicating the heathen customs they had acquired in Egypt and of transforming them from a horde of slaves into the instrument of His will and purpose.

This began a period of preparation, organization and training. God gave them a national constitution, set up a national religion, established a government, and organized a civil service and national defense. Lastly, He dictated a code of laws for the government and administration of their affairs and trained them in the application of these Laws to all phases of human life and conduct. This transformation took forty years; by the time God brought them into the Promised Land, the Israel people had become a NATION.

The Theocratic State

Bible translator, Ferrar Fenton, pointed out that the early Hebrew form of government was that of a commonwealth, and provided this interesting statement from an accomplished Near-Eastern Scholar: "I cannot find that the Hebrews ever had that which is sooner or later a curse to the commonwealth, an elected aristocracy.

The views implanted in them by Moses were those of constitutional government. Everyone was a farmer and a soldier. Anyone could by patient labour, as Jessai, or by sudden bravery as David, rise to greatness... There was never... a sharp and defined line between the nobles and the commons.” (*I Samuel 17, Ferrar Fenton Translation*)

The first and most important feature of this constitutional government for Israel is that it vested ALL authority in God and declared Him the King and Lawmaker of the nation. God was more than the object of Israel’s religious worship. He was the legal and actual Head of the nation’s government. Such a government is called a theocracy. The constitution also provided for a government of men to administer the affairs of the nation in accordance with God’s will and laws. Its government consisted of a chief justice or prime minister, a representative assembly or parliament called the congregation, courts of law and a civil service.

Dr. Michael Russell stated that at the time of the Judges, Israel’s form of government was **“a confederated republic.”** (*Connection of Sacred and Profane History, I:203*) It should be emphasized, however, that this government had no legislative authority; its function was executive and administrative ONLY. It had NO authority to make laws of any kind, to add to, take from, or alter those that God had designed for the righteous government of human affairs. The constitution declares: **“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.”** (*Deut. 4:2*) We would define this form of government as a theocratic commonwealth.

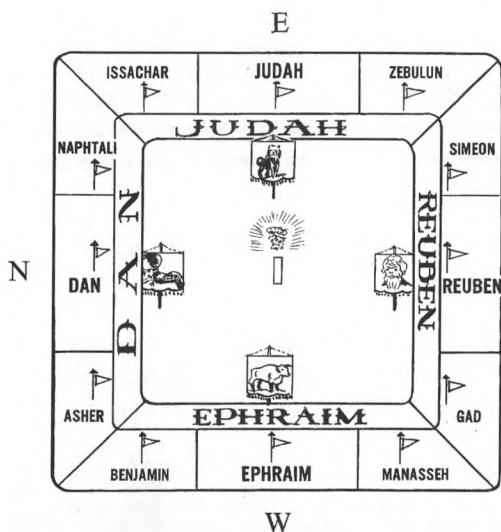
These laws applied to ALL phases of life and conduct: public, private, national, social, financial and economic. With God as its King and the actual Head of its government, and with its people living and conducting their affairs in obedience to His Will and Laws, Israel effectually became the Kingdom of God on earth. It was a national demonstration of that righteous and perfect social order that the infinite wisdom of the Creator had designed for mankind. There came into being the one and only perfect social order or form of government which man has ever known – the THEOCRATIC STATE.

“With God as its King and the actual Head of its government, and with its people living and conducting their affairs in obedience to His Will and Laws, Israel effectually became the Kingdom of God on earth.”

The Camp Of Israel

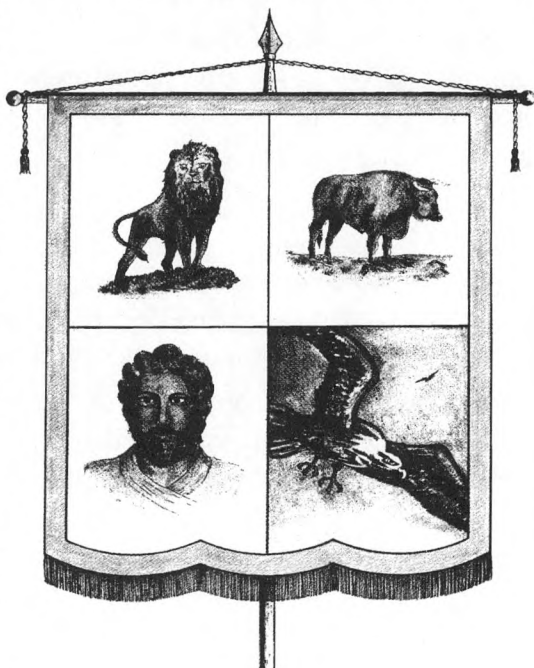
In our story of the growth and development of the Israel people, we have seen that following God’s deliverance of them from Egyptian bondage, he led them eastward into the wilderness. There they began a forty-year period of organization and training designed to transform them from a horde of ex-slaves into His Kingdom-Nation. During this time they had no settled abode. Rather they were a people on a journey, living in tents and moving from place to place as they slowly migrated across Sinai and part of Arabia toward their ancestral home in Canaan (Palestine).

An interesting feature of this journey, and one which symbolizes the theocratic kingdom into which the Israel people were being formed, is the particular order or arrangement of the tribes when encamped. The plan of this encampment as described in the second chapter of Numbers, shows that the members of each tribe were to camp together under their own tribal flag or ensign. Then we see that the tribes were to encamp forming a hollow square with three tribes on each side. The twelve tribes were divided into four camps or brigades of three tribes each, one brigade on each side of the square. In each of these brigades one tribe was appointed the leader and its ensign then became the flag or standard of that brigade. The tribes of Issachar, Judah and Zebulun encamped on the east side of the square



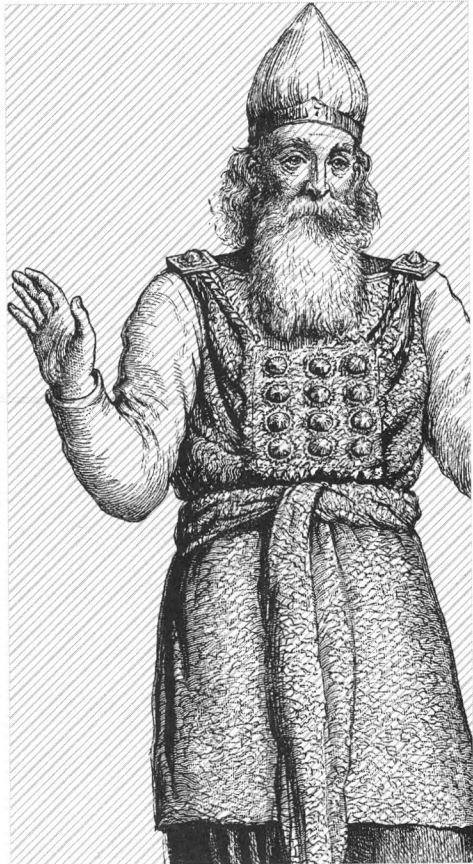
under the standard of Judah, the lion. Simeon, Reuben and Gad were on the south under the standard of Reuben, the man. Asher, Dan and Naphtali camped on the north under the standard of Dan, the eagle. Finally, Benjamin, Ephraim and Manasseh were on the west under the standard of Ephraim, the ox. These four standards of a lion, a

man, an eagle, and an ox were called **“the four living creatures”** in Ezekiel chapter 1. Famed Hebrew-Christian scholar, Alfred Edersheim, commented on these heraldic emblems that the Israelites carried through their wilderness wanderings: **“The banners carried by the four leading tribes... bore as emblems ‘the likeness of the four living creatures.’”** (*Bible History – Old Testament*, p. 233) These heraldic symbols are also alluded to as the **“four beasts”** in the Book of Revelation chapters 4, 5, 6, 7, 14, 15, 18, and 19.



At the centre of the vast foursquare encampment was the Tabernacle, a portable house of God. Inside, the various rites and sacrifices required by the ritual of religious worship were performed, and the sacred objects and records of the nation were kept. Over the most sacred of these objects — the Ark of the Covenant (*Num. 10:33*) — shone the **“Glory of the Lord.”** (*Ex. 40:34-35*) It was called the **“Shekinah,”** and was the visible manifestation of God’s Presence in the midst of His people and nation. The tribe of Levi was placed both around the Tabernacle, and inside the great square formed by the camps of the twelve tribes. They were separated from the rest of Israel to be the priesthood and the civil service of the nation.

Organized in this way, the Israel nation stood foursquare to the world. God was at its centre, for He is the King and Lawmaker. His Presence was manifest in the Shekinah – the “pillar of cloud by day and the pillar of fire by night.” Around His tabernacle-throne were encamped His ministers, both religious and civil (the priests and Levites). Encamped about Him in a great square were His people – the Twelve Tribes of the Children of Israel. This formation is the design and symbol of that perfect state and government which is the Kingdom of God. God’s everlasting kingdom thus came into being at Mt. Sinai. (*Exo. 19:6*)



The Settlement Of Canaan

In our story of the Israel people, we have now come to the time, about the year 1400 B.C., when God established them in Palestine. This is the land promised to them through their ancestors, Abraham, Isaac and Jacob-Israel. Their entrance into this land was fiercely resisted by the Canaanites and other heathen peoples who had seized and settled it during their absence. Nevertheless, as a result of God's direct intervention in the struggle, these usurpers were soon driven out or subdued after which the Israelites moved in and settled, each tribe in its allotted share of the land.

The location of the tribes in relation to each other and to the geography of the region is important in understanding the later history of the Israel people. As we proceed, please refer to the map of Palestine, which shows the district or country allotted to each tribe.

First, we should note that the land of Israel was bounded on the north by Phoenicia and Syria, on the east by the Arabian Desert, on the south by Moab, Edom, and Egypt, and on the west by the Mediterranean Sea. Then we see that it was divided into two parts by the Jordan Valley and the Dead Sea, and that nine-and-one-half tribes settled to the west of the Jordan and two-and-one-half to the east. Further, we should not overlook the ancient names that the four physical divisions of the country had before the arrival of the Israelites, for these names remained in common use and often appear in the later history of Israel. These districts or provinces were Canaan, Galilee, Gaulan (Golan) and Gilead. Canaan and Galilee were west of the Jordan; Gaulan and Gilead were to the east.

Another point of interest is that the tribe of Manasseh was divided, one part settling in Canaan in the western part of the country and the other in Gaulan in the east. So also were the Danites, whose



original allotment of land on the shores of the Mediterranean Sea proved too small. Part of this tribe, therefore, moved away to the north and settled just beyond the borders of Naphtali and east Manasseh.

Four hundred thirty years after Abraham was called as the instrument of God's purpose, his descendants became a nation and were established in the land that God had promised to them.

The Throne Of The Lord

In our study of the national constitution by which God formed the Israel people into a nation, we saw that it actually formed them into a theocratic state – a nation of which God Himself was the Ruler and King.

This government was established while the Israel people were encamped in the wilderness shortly after the Exodus from Egypt, and it continued without change for some 300 years after they settled in Palestine. Shortly after 1100 B.C., however, many of the people became dissatisfied with the rule of the judges and began to agitate for a king to replace them. This action, although rebellious, was in accord with the national constitution, which provided for a king to reign over Israel as God's representative or vice-regent. Due to this agitation, a man of the tribe of Benjamin, named Saul, was chosen for this office about the year 1050 B.C. For a time all went well. His reign eventually ended in disaster when he began to rule and act on his own authority, forgetting that he was only God's servant.

God now turned to the tribe of Judah, choosing a young man named David to be king, fulfilling Jacob's prophecy (Gen. 49:10) that the royal family of Israel would come from the tribe of Judah. Throughout a long and successful reign, David proved faithful to this great trust. As a result, God made his appointment permanent, establishing him and his descendants on the throne of Israel FOREVER. One has but to read the promise as recorded in 2 Samuel 6:12-16 to see that it is UNCONDITIONAL and IRREVOCABLE. Note the closing statement:

“...thine house and thy kingdom shall be established forever.”

This establishment of the house of David on the throne of Israel in no way changed the nature of Israel's government. It was still a theocracy – a God-ruled nation. The only difference was that formerly God had chosen individuals called judges to head the government of His people, administering and enforcing His laws, but now He gave this office as a hereditary right to one family.

David's own statement verifies that Israel remained the Kingdom of God, and that the authority of David and his descendants was only as vice-regent:

“Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever... And of all my sons, (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.” (*1 Chron. 28:4-5*)

Later, when Solomon succeeded his father David on the throne, we read:

“Then Solomon sat on the throne of the Lord as king instead of David his father.” (*1 Chron. 29:23*)

David and his royal family of descendants were to reign over Israel FOREVER, but it is certain that this authority was representative only. The throne and kingdom were and remained the Lord's.

Israel And Judah

We now come to an event that changed the whole course of human history – the rebellion of ten of the tribes against the house and throne of David, and formation of a separate and independent kingdom about the year 931 B.C. This action was the cumulative result of a gradual turning away from the observance of God's commandments and laws. The defining moment, however, was an unlawful tax imposed by David's grandson, King Rehoboam, shortly after he came to the throne. (*1 Chronicles chapter 10*)

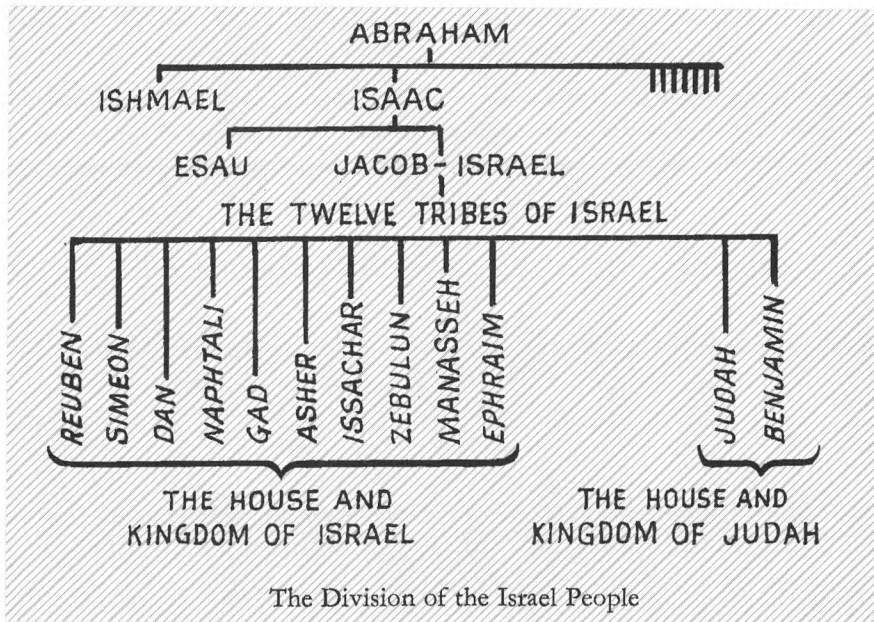
This rebellion and the setting up of an independent kingdom by the ten tribes split the Israel people into TWO separate and distinct nations. The larger (ten tribes) retained the name ISRAEL, while the smaller constituted two tribes (Judah and Benjamin) and was called JUDAH. From this time on the people and nation of the two tribes are variously called Judah, the house of Judah, or the kingdom of Judah, BUT NEVER ISRAEL. Dr. Abba Hillel Silver, a noted scholar

and leader in world Jewry, comments in his book, *Moses and the Original Torah*, p.56: “When referring to [the house of] Israel alone, [the Prophet] Amos uses the term Israel, the children of Israel, the house of Israel, Jacob, Joseph or the house of Joseph, but never the ‘people of Israel.’ (cf. 2:6;



3:1; 3:12; 3:14; 4:5; 5:4; 9:7).” Although both houses of Israel and Judah were genetic Israelites, yet the ten tribes were distinguished by their own particular distinctive terms, as shown by Amos, one of their leading prophets. After the division of the kingdom, as Dr. Silver noted, it is clear that the names Israel, the children of Israel, and the house of Israel apply in a national sense to the ten tribes AND TO THEM ONLY.

No understanding of Bible history or prophecy is possible without a clear picture of the distinction between the two sections of the Israelites, called Israel and Judah. We urge you to consider the chart on the next page illustrating the TWO nations into which the twelve tribes were divided, and the map above showing the territory occupied by each.



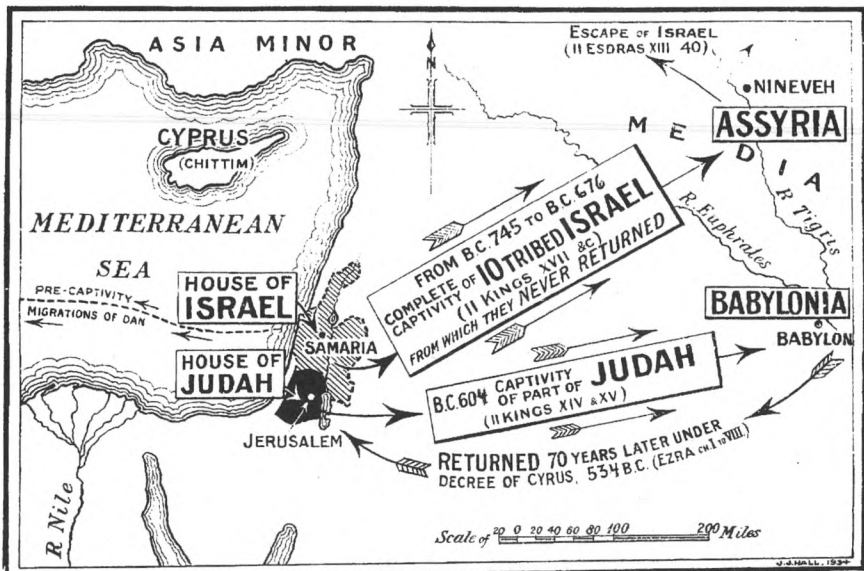
The Fall Of Israel And Judah

The Israelites were commissioned to be God's servants and the instrument of His purposes on earth. (*Isa. 41:8-9; 44:1-5, 21; 49:3*) One need only reflect a moment to see that such a purpose required complete surrender to His Will and continued obedience to Him.

“Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.” (*2 Kings 17:13-14*) God's prophets warned of punishment for sin. **“Hear this word that the LORD hath spoken against you, O children of Israel... You only have I known of all the families of the earth: therefore I will punish you for all your iniquities...”** (*Amos 3:1-3*)

Despite Divine warnings, conditions grew steadily worse. As a corrective punishment, God eventually allowed both of these kingdoms to be destroyed by enemies who drove the people away into captivity in distant lands. The house of Israel was the first to fall. She was attacked and conquered by Assyria, and her people (ten tribes) and some of Judah (*2 Kings 18:13*), were deported to Assyria and Media in four invasions between the years 745 and 676 B.C. A century later, Judah fell before the armies of Babylon in three invasions between 604 and 586 B.C., and her people were deported to Babylon and Persia. The prophet Ezekiel was among the dispersed in Babylon, and relates God's Words, **"And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them."** (*Ezek. 36:19*)

After a national existence of about 900 years, first as a united nation and then as two separate kingdoms, the Israelites – God's servant people brought into being to be the instrument of His will and purpose – were now but captive exiles in distant lands.



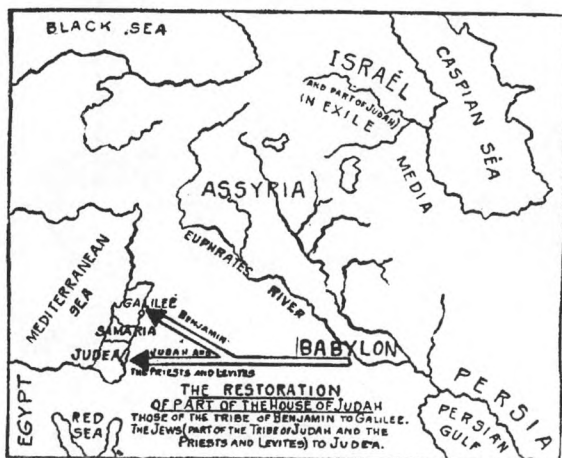
Showing the boundaries of the "Promised Land" and the different captivities of Israel and Judah

A Partial Return Of Judah

Seventy years after the deportation of the house of Judah, those of their descendants who were living in Babylon were given the opportunity to return to Palestine in 534 B.C. A small group, less than 50,000 in all (*Neh. 7:66*), accepted this offer and returned. The Benjamites settled in Galilee in northern Palestine, while the Judahites (Jews) settled in Jerusalem and the southern part of Palestine to which they gave the name, Judea. Between Galilee and Judea were the Samaritans, a foreign people who had been brought in to occupy the country two centuries before, following the deportation of Israel to Assyria.

These two small remnants of the house of Judah continued to live in Palestine for nearly 600 years until the coming of the promised Messiah. They were not an independent nation during this time, but were instead an unimportant province in that succession of great empires, Babylon, Persia, Greece, and Rome.

Palestine figured prominently again in the plan and purpose of God with the coming of the promised Messiah of Israel. According



to the types and shadows of the Old Testament, the sacrificial lamb had to be slain by the Hebrew priests, a role fulfilled by the Sanhedrin in Christ's death for sin. Many had looked to Jesus (Hebrew: Yahshua) as a political savior to rid

the land of foreign aggression in the form of Roman imperialism. But this was not the purpose of His first coming, which was to **“put away sin by the sacrifice of Himself.”** (*Heb. 9:26*) Unfortunately, many did not understand this.

Although the captivity of Judah under Babylon had ended, judgment came again in 66-73 A.D. when they were completely crushed by the Roman armies during one of their periodic rebellions against Roman rule. Jerusalem was burned in 70 A.D., and the final stronghold at Masada fell three years later. Prophecy was fulfilled to the letter when the final overthrow of the Judean nation took place on passover eve in 73 A.D., exactly one generation — 40 years to the day — after the crucifixion of Christ on passover eve in 33 A.D. (*Ezek. 4:6-7; Matt. 23:35-38*) After a further rebellion in 135 A.D., those who survived were driven out of Palestine and dispersed throughout the known world.

Scattered but not forsaken, Judah was promised restoration and a unity of faith with their brethren of Ephraim-Israel: **“But I will have mercy upon the house of Judah, and will save them by the LORD their God.”** (*Hos. 1:7*) **“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son...”** (*Zech. 12:10*)

The Certainty Of Israel's Continued Existence

The Bible record shows very clearly that the main body of the Israel people never returned to Palestine after being conquered and carried away captive to Assyria and Babylon. The rejection of the Messiah by the descendants of those who did return (the Jews)

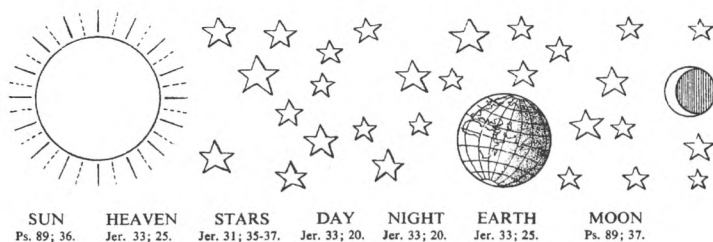
precludes the possibility of their having replaced Ephraim-Israel (the ten tribes) as the instrument of God's Will and Purpose. Some have supposed that God's Plan of using a particular physical people to fulfill His purpose has failed and been discarded.

Many Christian leaders, having little knowledge of history and even less faith, have accepted this God-dishonoring supposition as truth. God's prophesied plan was to use Israel as the instrument of His purpose. By teaching that Israel has ceased to exist, and that God's plan for her has failed, they imply that God HAS FAILED. Any honest study of God's Word will reveal instead that He foresaw that Israel would stumble. His plan accounts for this, providing for her restoration and success after a period of exile and correction: **"For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel."** (*Jer. 51:5*) **"They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end."** (*Isa. 45:16-17*) **"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend... I have chosen thee, and not cast thee away."** (*Isa. 41:8-9*)

The Apostle Paul repeats this theme in the New Testament: **"...blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."** (*Rom. 11:25-27*)

In addition to these promises of the correction, preservation, and ultimate restoration of the Israel people, note the statements in 2 Samuel 7:12-16 and 1 Chronicles 17:11-14, which give God's unconditional promise to David that his descendants would continue to reign over Israel FOR EVER. This promise must have failed if Israel no longer exists. Jeremiah 31:35-37 records a most emphatic

God's SEVEN witnesses that ISRAEL should be a NATION for ever under the Sovereign rule of the THRONE OF DAVID



statement. God points to **SEVEN WITNESSES: the Sun, the Heavens, the Stars, Day and Night, the Earth and the Moon.** So long as these witnesses remain, so also Israel will continue as a people and nation. In the New Testament, we have Gabriel's statements to Mary concerning Jesus, **"...the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever."** (*Luke 1:32-33*) This statement, made 700 years after Israel's disappearance, in itself **PROVES** not only the existence of the Israel people in our Lord's day, but also that they must be in existence today. For how can Jesus come to reign from David's Throne over the house of Jacob-Israel if Israel no longer exists?

The Prophet Zechariah in chapter 10, verses 8 and 9 tells us of Ephraim, **"I will hiss for them, and gather them; for I have redeemed them: and THEY SHALL INCREASE as they have increased. And I will sow them among the people: and THEY SHALL REMEMBER ME IN FAR COUNTRIES; and they shall live with their children and TURN AGAIN."** Here is a prophecy of the Reformation in Europe, which did take place in **"far countries,"** where Israel did **"increase"** in numbers greatly, and did **"turn again"** to faith in God, all exactly as Zechariah foretold. The Scriptures tell us that in the wilderness, Ephraim-Israel would become **sons of the Living God** (*Hos. 1:10*), **find grace in the wilderness** (*Jer. 31:2*), **enter the bond of the covenant** (*Ezek. 20:37*), and **give glory unto God** (*Isa. 42:10-12*). The *Speaker's Commentary* on Hosea 1:10 says, **"This, surely, is a description of Christian blessedness."** Truly, Bible

prophecy was being fulfilled in the wilderness when the tribes of Israel accepted the light of Christ.

We have our Lord's own command to His disciples: **“Go not into the way of the Gentiles [i.e., nations], and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand.”** (*Matt. 10:5-7; cp. Matt. 15:24*)

The lost sheep of the house of Israel are the ten tribes that were conquered and carried away into captivity by the Assyrians in the eighth century, B.C. These tribes never returned to Palestine, for they were still lost and dispersed even in Christ's day. They were still in existence, as proved by Our Lord's words, for why would He send His disciples to a people who no longer existed? By commanding the disciples to proclaim the Gospel of the Kingdom to the lost sheep of the house of Israel, He indicated that it is in and through Israel that God would be primarily working in this age. It is clear that the descendants of the house of Israel must still be fulfilling that purpose in our own day.

Yes, these and many similar statements in the Scriptures prove that the house of Israel was still in existence in our Lord's day, separate and distinct from Jewry, and that they are still in existence today.

The Seven Times Punishment

As a loving father punishes his children for their wrongdoing, so Israel's sin in breaking the Divine Laws and following false gods brought upon her God's judgment. Her punishment not only consisted in conquest and deportation from the land by her enemies, but her sentence was to last for a long prophetic period of 2,520 years known as “seven times,” as seen in Leviticus chapter 26:

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins...

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins...

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins...



THIS IS THY GOD, O ISRAEL.

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins...

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. (*Lev. 26:18, 21, 24, 28, 33*)

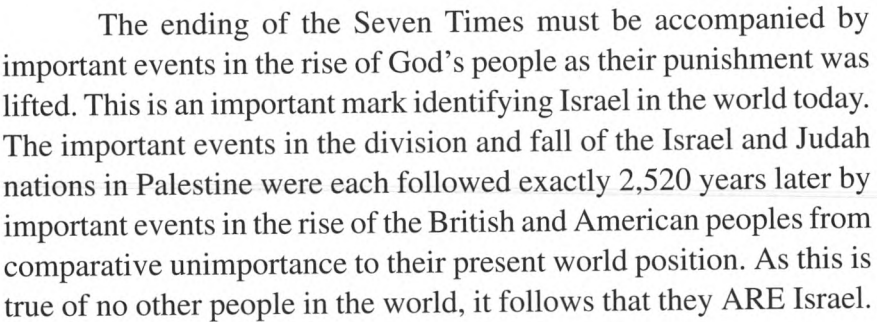
What exactly are these “Seven Times?” The Biblical calendar consisted of twelve months of 30 days each, giving a year of 360 days. Counting a year of time for each day of a Hebrew calendar year, a prophetic “time” equals a period of 360 years. “Seven Times” is therefore 7 times 360 years, or 2,520 years. We see this “year for a day” prophetic principle illustrated in Ezekiel 4:5-6:

“For I have laid upon thee the years of their iniquity, according to the number of the days... so shalt thou bear the iniquity of the house of Israel... I have appointed thee each day for a year.”

Another example of this is in Daniel 9:24, where the prophet was told that the Messiah would come in 70 weeks or 490 days. This was fulfilled exactly 490 years later.

The Scriptures are clear that Israel’s punishment was for a set period, following which God’s blessings and favor would return. We see this in the rise to greatness of the Israel nations during the period 1776-1800 when their Divine chastisement was fulfilled. The Divine judgment began with the first Assyrian invasion of Israel in 745 B.C., and 2,520 years later the United States became a nation in 1776. The second Assyrian invasion in 721 B.C. resulted in the destruction of the capital city of Samaria; 2,520 years later in 1800 saw the building of the American capital city of Washington, D.C., as well as the Act of Union on January 1, 1801 fully constituting England, Ireland, Scotland and Wales into the present Great Britain.

The house of Judah’s Divine judgment began with the Babylonian conquest of Jerusalem in 604 B.C.; and 2,520 years later Jerusalem was freed from the Turk by Ephraim-Britain in 1917 A.D.



Upon recognizing the fact that the houses of Israel and Judah were separated into distinct nations, the identification of Israel becomes no great problem. One has but to find the people who first appeared in history where and when Israel disappeared, who are what

God's prophets declared Israel would become, and who rose from obscurity to a position of world leadership at the end of the "seven times" or 2,520-year period of exile (*'scattered among the heathen'* in Lev. 26:33) imposed upon Israel.

In seeking them today, let us note as a fact of history that the house of Israel disappeared in those lands just to the west of the Caspian Sea, AND that it was in these same lands shortly afterward that the various tribes – Jutes, Angles, Saxons, Danes, Cymry, and related tribes – first appeared in history. The statement was truly said that, "Israel's grave was the Saxon's birthplace."

The names borne by two of these tribes – the Jutes and Danes – bear a striking resemblance to two of the Israel tribes, Judah and Dan. Cymry, the name borne by the people of Wales to this day, is identical with the name given to the Israel captives by the Assyrians. Likewise, the Persians, who overthrew the Babylonian empire, always referred to the Israelites as Sacae. The word Saxon is derived from this name.

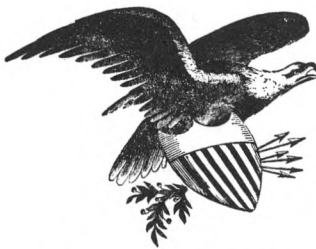
In prophecies concerning Israel's punishment, exile and future restoration, we find many descriptions of her and her future position. These constitute marks of identity, and the people and nation who bear them today **MUST** be Israel. Israel was to be a **GREAT NATION** (*Gen. 12:2; 18:18*); to be called **GREAT** (*Gen. 12:2*); to be a **NATION** and a **COMPANY** of **NATIONS** (*Gen. 35:11*); to be a **KINGDOM** (*2 Sam. 7:12-16; Jer. 33:17*); to dwell alone in a prepared place of safety (*2 Sam. 7:10*); to be recognized by two national emblems – the **LION** and the **STAG** or **UNICORN** (*Num. 24:8, 9*). These identification marks are found on **ONE** people only. Other nations may have one or two, but only the Celto-Saxon peoples have them all.

Britain is a **GREAT** nation and her name is "GREAT" (Great Britain). The United States and the British nations are a **NATION** and a **COMPANY** of **NATIONS**. Britain is a kingdom and dwells alone on an island, which has provided a buffer against invasion by enemies. Finally, the **LION** and the **UNICORN** are the two chief

emblems of the British people. All of our royal and national emblems proclaim this fact. The lion and the unicorn were the national emblems of Judah and Israel, the two kingdoms into which the Israel people were divided at the death of King Solomon. The crowned lion on the British coat-of-arms and the harp on the shield were emblems of the house of David, the royal family of Israel. So also are the interlaced triangles, which appear on the swords of all commissioned officers throughout the commonwealth.



Crowned Lion of the Kingdom of JUDAH



Emblem of the United States (Popular)

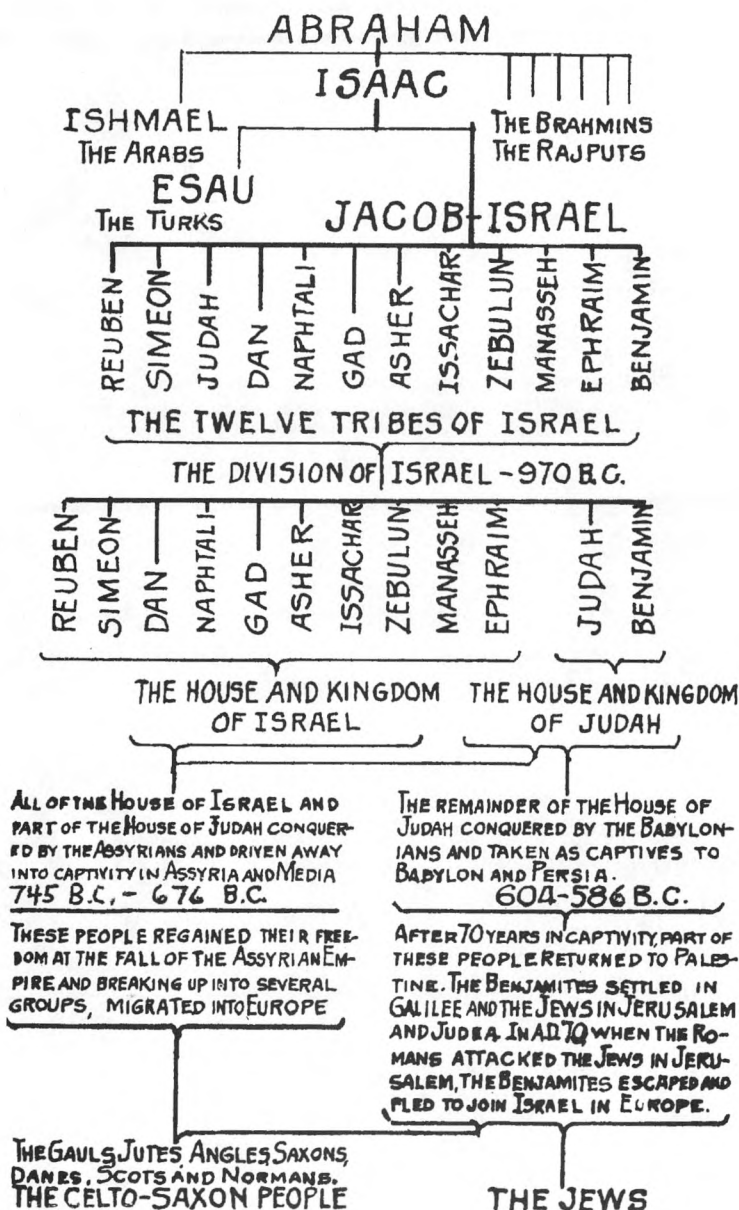
In the lion of British heraldry, the stag or unicorn, and the eagle of the United States, we have three of the original four brigade emblems or standards under which the twelve tribes of Israel marched and encamped during the forty years wandering following the Exodus from Egypt. (*see Num. 2; Ezek. 1:10; Rev. 4:7*)

Finally, the word “British” in itself declares the fact of our Israelitish identity for it is a compound of two Hebrew words, “Brith” meaning covenant, and “ish” meaning man or people in the sense of a race. Thus, the word “British” means the “covenant people,” which is a name often applied to the Israel people because they came into being in fulfillment of the covenant which God made with Abraham. (*Gen. 17:1-7*)



Unicorn of the Kingdom of ISRAEL

The Celto-Saxon Family Tree



Our British Ancestors

Our story now turns to a series of migrations by which, at different times and under many names, our ancestors came from the eastern lands of Egypt, Palestine, and Assyria to Britain. To understand this story, we should have a clear picture of how the British Isles were settled, and the names under which the early tribes came. These isles were settled by three main waves of immigration – Iberian, from 1600 B.C. to 800 B.C., Celtic, between 600 B.C. and 200 B.C., and Saxon, from 450 to 1100 A.D. These main waves also included smaller tribes, each with its own name and history. Thus, the Iberian wave included Hibernians, Trojans and Danaans, as well as Iberians. The Celtic wave was composed of Gauls, Milesians, Cymry and several smaller tribes. The Saxon included, in chronological order, Jutes, Angles, Saxons, Frisians, Scots, Danes and Normans.

The tribes who came to the Isles of Britain merged to become the British people. We list below the main groups, the time of their arrival, and the locality where they settled. We urge you to give this list your thoughtful attention, as it is our intention to offer evidence of the Israelitish origin of each of these tribes:

Iberian Settlement, 1600 B.C. to 800 B.C.

- ❑ **Hibernians** settled in Hibernia (Ireland) about 1600 B.C.
- ❑ **Trojans** settled in south Britain about 1100 B.C.
- ❑ **Iberians** settled throughout the island at various times between 1100 B.C. and 800 B.C.
- ❑ **Danaans** settled in Hibernia (Ireland), in southwest Britain (Cornwall and Devon), and in Scotland, in several migrations between 1200 B.C. and 800 B.C.

Celtic Settlement, 600 B.C. to 600 A.D.

- ❑ **Gauls** settled generally throughout England and Ireland between 600 B.C. and 200 B.C.
- ❑ **Milesians** settled Hibernia (Ireland) about 500 B.C.
- ❑ **Cymry** settled in central Britain (north England) about 400 B.C.
- ❑ **Jutes, Angles, and Frisians** settled south Britain between 450 and 600 A.D.

Saxon Settlement, 450 A.D. to 1100 A.D.

- ❑ **Scots** settled in the western part of Scotland by 500 A.D.
- ❑ **Danes** settled in the eastern part of Britain about 800 A.D.
- ❑ **Normans** settled in Britain between 1066 and 1100 A.D.

The Oneness Of The British Peoples

Because the ancestors of the British people came into the Isles of Britain under many names, from different lands, and at widely separated times, it has been assumed by some that they were of many different races. This assumption is often offered as “proof” that the British people cannot be Israelites. Yet no assumption could be further from the truth, for the evidence of the ONENESS of the British people – that all of the groups and tribes settling Britain had a common origin and were of one race – is overwhelming.

Sir T. Nicholas in *The Pedigree of the English People Investigated*, says, “We have accomplished this portion of our task. The substantial unity of race of the early inhabitants of Britain has been shown. The multifarious tribes, all of one kindred, though arrived from different countries, across different seas, at different periods of

time, we embrace under the one general designation, 'Ancient Britons.'" (p.63) He also stated, "The researchers of modern historians unequivocally favor the opinion that under the name of Keltai, Galatai, Gauls, Gaels, Gwyddils, Celts, Cimmerii, Cimbri, Cymry, Brython, Lloegrians, Scots and Picts, only one race under different tribe or clan divisions, political organizations, and periods of existence, is spoken of ...hence their classification as one people." (ibid., p.36)



Professor Freeman, in *Origin of the English Nation*, says, "Tribe after tribe, Angles, Saxons, Jutes, Frisians, poured across the sea to make new homes in the Isle of Britain. Thus grew up the English nation – a nation formed by the union of various tribes OF THE SAME STOCK. The Dane hardly needed assimilation. He was another KINDRED tribe, coming later than the others. Even the Norman was a Kinsman." Sir Francis Palgrave adds, "Britons, Anglo-Saxons, Danes, and Normans were all relations; however hostile, they were all kinsmen, shedding kindred blood." (*English Commonwealth*, vol. 1, p.35)

Professor Arthur Keith, writing in *Nationality and Race From An Anthropologist's Point of View*, says, "Except for a trick of speech or a local mannerism, the most expert anthropologist cannot tell a Celt from a Saxon, or an Irishman from a Scotsman... As regards the shape of skull or form of bones I do not think a practiced craniologist could distinguish the skulls and bones found in an ancient cemetery



A SAXON WARRIOR

in Surrey from the remains of a Celtic grave in Connemara, so much are the Celtic and Saxon types alike... From the physical point of view, the Celt and Saxon are one; whatever be the source of their mutual antagonism, it does not lie in a



A NORSE VIKING

difference of race... We have the most

positive evidence that long before the dawn of written history the processes of invasion and colonization had been going on in Britain. In all these invasions, historic and pre-historic, with one important exception, no strange or new racial stock was added to the British Isles... We see, then, why there should be little physical difference between Celt and Saxon. The one was an earlier wave, the other a much later wave, of the same stock."

Professor Huxley in *Racial Origins*, says: "The invasion of the Saxons, the Goths, Danes, and the Normans, changed the language of Britain; but added no new physical element. Therefore we should not talk any more of Celts and Saxons for they are all one."

The truth of the matter is that all of the tribes from which the British people are descended were but branches of some ancient race which, having become scattered from its homeland, was here being regathered and reunited. There should never have been any doubt about their identity for in His Word, God Himself declared that such a scattering and regathering of the Israel people would occur.

Of this scattering we read, **“For lo... I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.”**

(Amos 9:9)

Following this scattering was to come a regathering, concerning which God says, **“Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more.”** *(2 Sam. 7:10)* The prophet Jeremiah records, **“Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”** *(Jer. 31:10)*



A FRANKISH WARRIOR

Israel in dispersion was not a single united tribe but a scattered people. Actually, the fact that the ancestors of the British people came into the British Isles from many countries, under many names, and at different times, is not an argument against their Israelitish identity. On the contrary, it is in itself evidence of it.

The Missing Israelites

Some believe that the ancient Britons could not have been Israelites because they arrived in Britain before the fall of Israel. However, there were several nations of Israel people in existence long before the mother nation in Palestine was destroyed by the Assyrians. Throughout Israel's history, many groups broke away from the main body and migrated to new homes in other lands. Several groups broke away even before the Exodus of Israel from Egypt. The

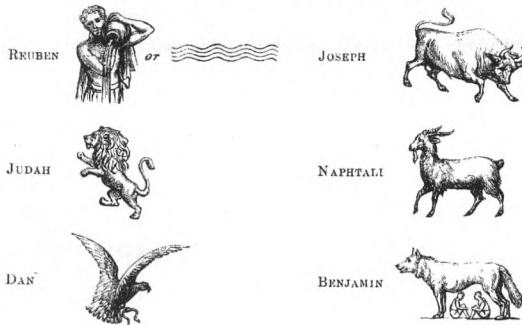
Bible gives conclusive proof that a great body of people – about one-third the entire nation – disappeared while Israel was wandering in the desert of Sinai during the 40-year period between the Exodus from Egypt and the entrance into Palestine. Still other groups broke away at various times after Israel was established in Palestine.

The first chapter of Numbers contains the record of a census of all men of military age in Israel, taken immediately after the Exodus. In Numbers

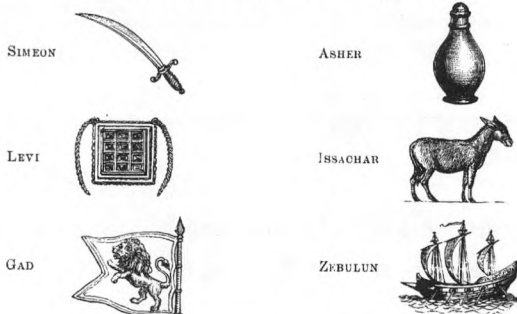
chapter 26 there is a record of another census taken 40 years later, just before Israel entered Palestine. A comparison of these two sets of figures shows that during this 40-year period, five of the tribes (Issachar, Zebulon, Manasseh, Asher and Benjamin) had an average increase in numbers of about 25%. Two other tribes (Judah and Dan) had very small increases during this period, and the remaining five (Reuben, Gad, Ephraim, Naphtali and Simeon) not only failed to show any increase, but actually ended this 40-year period with a total of 61,000 men LESS than they had when it began. As the census in both cases was taken of men of military age ONLY, it follows that the total decrease was at least five times this amount, or over 300,000 people. From the Bible's own record,

THE ENSIGNS OF THE TWELVE TRIBES.

ACCORDING TO SCRIPTURE AND HEBREW AUTHORITIES.



ACCORDING TO THE BLESSINGS OF JACOB AND MOSES.



GEN. xlix. DEUT. xxxiii.

it is certain that AT LEAST 300,000 people disappeared FROM Israel in the 40 years immediately following the Exodus. In fact, the departure of so many people from the camp of Israel may have been the primary reason for the taking of a second census.

This does not tell the whole story, for it fails to take into account that the twelve tribes were living under identical conditions and consequently that the nation as a whole should have had a natural increase in population equal to the 25% average of the five tribes first mentioned. Israel began this 40-year period with 603,550 men of military age, and should have had an increase at the end of this time of about 150,000. Instead, there was a decrease of 61,000. The actual loss is therefore 211,000 men. These men with their families total at least a MILLION Hebrew people who disappeared during the 40 years in the wilderness. There is no record of any disaster serious enough to account for the disappearance of so great a number, so the only possible explanation is that they left the main body of Israel and migrated to other lands.

This agrees with the known history of the period (15th century, B.C.), for it was at this time that a great tidal wave of people claiming to have come from Egypt, established themselves in Phoenicia, Asia Minor, Crete and Greece. Western Europe was settled by a people called Iberi or Iberians, who later migrated into Britain. The Iberian ancestors of the ancient Britons suddenly appeared in the lands at the western end of the Mediterranean Sea just a short time after the disappearance of a million Hebrews at its eastern end. It is obvious that they

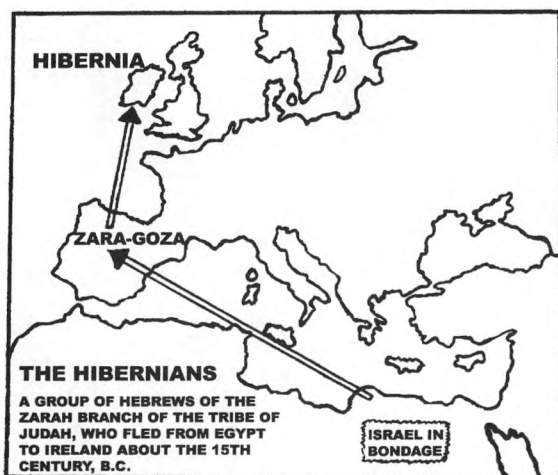


COULD have been Israelites, and we will be offering proof that they were.

To this let us add another point. Of the five Israel tribes that showed decreases during the 40-year Wilderness wandering, the tribe of Simeon suffered the greatest loss of about two-thirds of the entire tribe. This is interesting in view of the fact that one of the important tribes that settled in Britain was called Semoni.

The Hibernians

Of the many tribal groups that in times past came into the British Isles, merging to become the Celto-Saxon people, the Hibernians were undoubtedly the most ancient, establishing themselves in what is now called Ireland in several waves as early as the 15th century, B.C. Although our knowledge of them is meager, we do know that they arrived in Ireland from the East claiming to have come from Egypt. As evidence of their origin and previous identity, we have several points to consider: their coming from Egypt, the date, their name, and their heraldry.



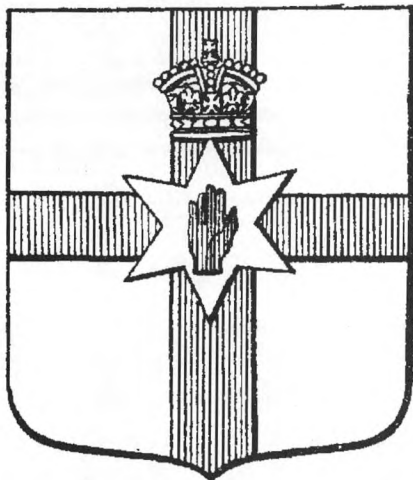
Their coming FROM Egypt in the 15th century, B.C. corresponds to the date assigned by historians for the Israelite exodus from the land of Egypt. (approximately 1447 B.C.) This perfect time factor shows that they COULD have been Israelites fleeing from slavery.

This possibility is strengthened by their name, “Hibernians,” which in another form, “Hebrides,” is still the name of the islands to the west of Scotland. The root of this word is “Hiber” or “Hebr,” and “nians” is a Latin-English ending meaning “the people of” or “descendants of.” The name Hibernians therefore simply means the people or descendants of Heber or Hebr. It is therefore identical with the word, “Hebrews,” the name that the Israel people bore because of their descent from Heber, an ancestor of Abraham.

Next, we come to an event in the early history of the Israel family, the birth of Pharez and Zarah, twin sons of Judah, the fourth son of Jacob-Israel. It is from Judah, according to Genesis 49:10, that the royal family of the Israel nation was to come. Let us read the record of the birth of these twin sons of Judah: **“And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, this came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? This breach be upon thee: therefore his name was called Pharez. And afterwards came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.”** (*Gen. 38:27-30*)

According to the ancient law of primogeniture, whichever of these two boys was declared the first-born would be head of the tribe of Judah and heir to the future throne of Israel. Pharez stood by the fact that he actually was born first, while Zarah pointed to his hand bound with the scarlet thread. The decision was made in favor of Pharez and it is from him that the royal family of Israel, called the house of David, is descended. Apparently, Zarah and his descendants never accepted this decision. Due to the historical time-period, most of Zarah’s descendants withdrew during Israel’s





sojourn in Egypt. The name, Zarah, prophetically means, “to sow or scatter.” (*Strong’s #2232*) They went to other lands where they established kingdoms of their own. Zaragoza, Spain, incorporating the family name, was a way-mark.

According to 1 Chronicles 2:6, one of Zarah’s sons was named Dara (or Darda, *1 Kings 4:31*). He founded the fabled city of Troy (*Homer’s Iliad xx:248*). The *Columbia Encyclopedia* (p. 468) states that the Dardanelles strait and a district called Dardania

in Asia Minor were named for him. According to British historian Geoffrey of Monmouth (*d. 1154 A.D.*), his descendants later travelled westward to Britain after the fall of Troy. Interestingly, the prologue to the Norse *Prose Edda* also states that Odin was descended, by eighteen generations, from Thor who was grandson of Priam, King of Troy. Another son of Zarah was named Calcol (*1 Chron. 2:6*), who reached Ireland, ancient Hibernia, with a group of colonists within a few years after leaving Egypt. (*Missing Links Discovered, by Dr. E. Raymond Capt, p.64*)

Let us now compare these two pictures. The Bible tells of Judah’s son Zarah, born with a distinctive “scarlet thread” on his hand, who was denied the birthright. His descendants disappeared from Biblical history about the 15th century, B.C., the time of the Hebrew exodus from Egypt. In a remarkable parallel, secular history records that the Hibernians or Heber people began arriving in Ireland FROM Egypt during the 15th century, B.C. They settled in Ulster and from that day forward the official emblem of Ulster has been a RED HAND bound by a SCARLET CORD.

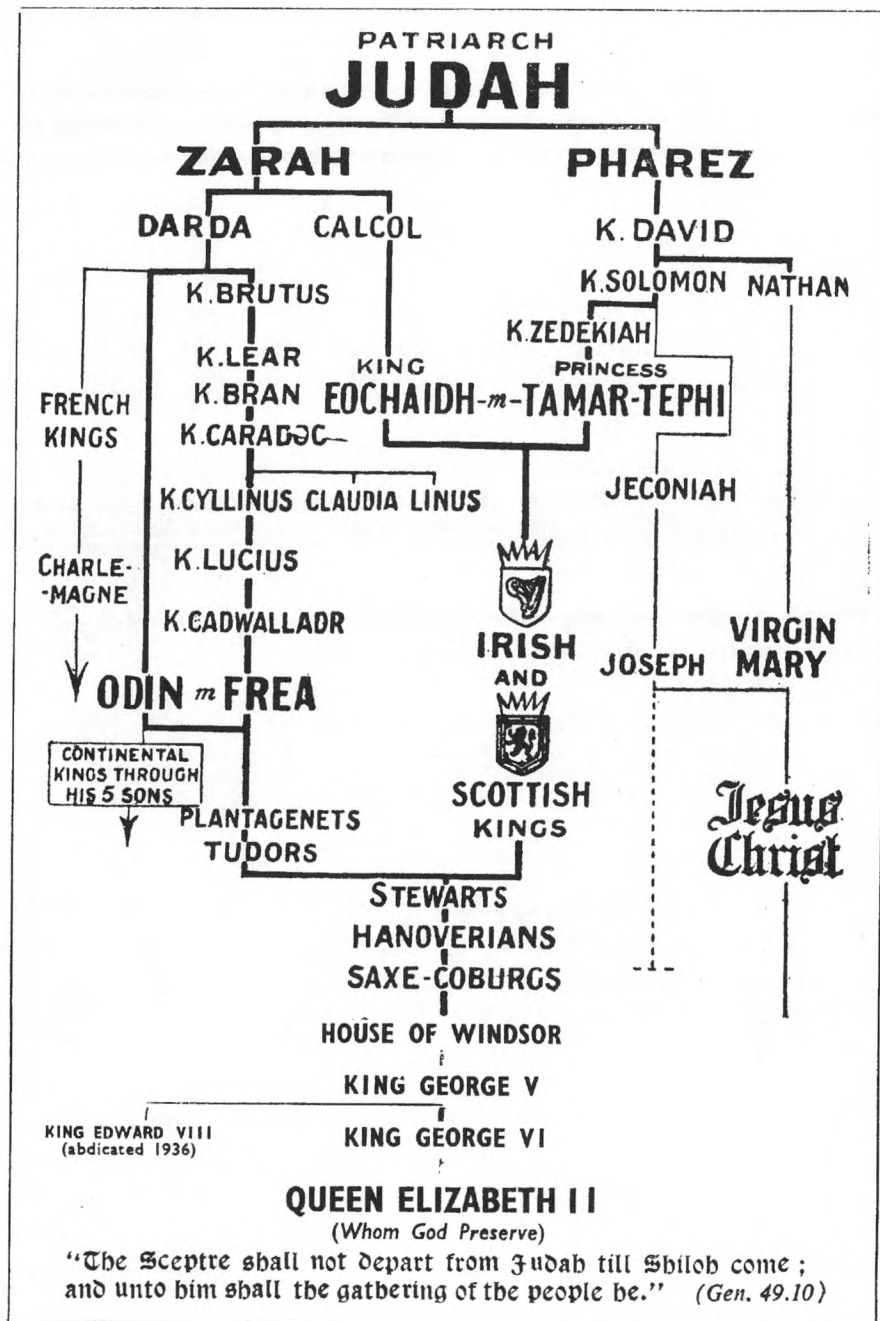
On the evidence of these witnesses – their origin in Egypt, the date of their migration, their name, and their heraldic emblem – we know that the Hibernians were Hebrews (Israelites) of the Zarah branch of the tribe of Judah.

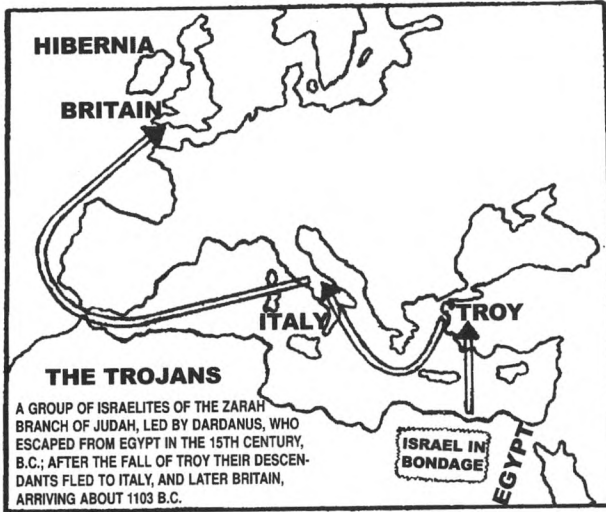
The Trojans

According to the ancient Greek writers, the city-kingdom later known as Troy was founded by Dardanus, who with a band of followers arrived in Asia Minor from Egypt about the 15th century, B.C. Troy was later conquered and destroyed by a Greek army in the Trojan War fought during the 12th century, B.C. Historian David Soren, in the magazine, *Odyssey*, states, **“Virgil’s Aeneid, written between 26 and 19 B.C., is Rome’s national epic. It tells how a band of Trojans, commanded by Aeneas, escapes by sea after the bloody Trojan War; the descendants of these men are the founders of Rome.”** (Nov.-Dec. 2000, p. 22)

Ancient legends related by historians Geoffrey of Monmouth and John Stowe also state that a great body of people, led by a prince called **“King Brutus-the-Trojan,”** arrived and settled in the British Isles about 1103 B.C. The ancient *Annals Of Clonmacnoise* states, **“The most part of our Irish Chronicles agree that the sons of Miletus came to this land in the beginning of the destruction of Troy.”** (pp. 27-28)

A legend so ancient and widespread, with so many local evidences, which has been recorded as a fact of history by the ancient writers, MUST have a basis in truth. Among these evidences we mention only three: the stone in St. Swithin’s Church, London, which Brutus is said to have brought from Troy; the stone in Fore Street, Totnes, on which Brutus stepped when he landed in Britain; and the ancient name of London, Troynovant, or New Troy. Genealogical records have been kept from the most ancient times by the Royal College of Heralds in England. In them, the descent of the British royal family is traced to Brutus, who led a group of Trojans to Britain from the east; to his ancestor Aeneas, who led the Trojans in their flight from Troy to Italy; and to his ancestor, Darda, who founded the Trojan royal family and kingdom. Several of the old British and Welsh families are also traced through ancient genealogical records to Brutus and Dardanus. The evidence indicates, therefore, that Brutus, who founded the ancient British royal family, and those who came to Britain with him, were Trojans.





Who, then, were the Trojans? Dr. George Grote, in his *History Of Greece*, gives the Trojan genealogy: Dardanus was the son of Jupiter and grandson of Kronos. The ancient Phoenician historian, Sanchoniatho, identifies Kronos

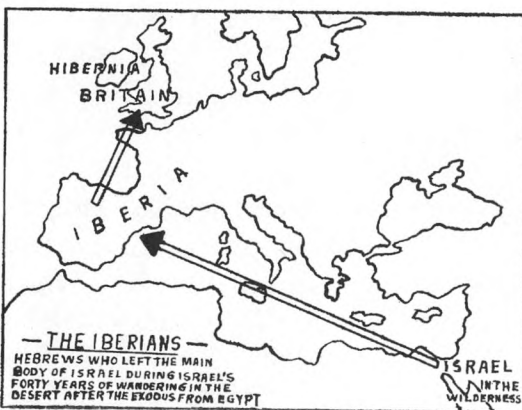
with the Biblical Jacob: **“Kronos, whom the Phoenicians call Israel...”** (Cory’s *Ancient Fragments*, pp. 21-22) In addition, Sanchoniatho declared that Kronus (or Jacob-Israel) had a special son **“Jehud,”** a thinly veiled form of “Judah.” (Hebrew: “Jehuda”) Judah was indeed son of Jacob-Israel, and grandfather of the Biblical Darda (historical Dardanus). Thus in stating that the founder of the Trojan royal house and kingdom, Dardanus, was a descendant of Jupiter, this ancient record is simply saying that he was an Israelite of the tribe of Judah.

To this we would add one more important item of evidence. The records previously mentioned kept by the Royal College of Heralds, not only trace the descent of the British royal family through Brutus to Dardanus, but through him TO JUDAH and JACOB-ISRAEL. The College of Heralds is a national institution, and for at least a thousand years has maintained the accuracy of these genealogical records. Its information is authoritative and authentic.

The chain of evidence is complete. Brutus and his followers who established the ancient throne and kingdom of Britain were Trojans, descendants of those who fled westward from Asia Minor after the fall of Troy. The Trojans, like the Hibernians, were Hebrews mainly of the Zarah branch of the tribe of Judah who had fled from Egyptian bondage.

The Iberians

In contrast to the Trojans, who came into Britain in a body, the next and more numerous arrivals came in a steady stream of immigration that began shortly after the arrival of the Trojans in 1103 B.C. and continued for some 300 years. These newcomers, the Iberians, appear to have settled throughout the British Isles. They appeared in southwestern Europe in the 15th century, B.C., and gradually migrated through Spain and France into the British Isles. Here they merged with the Trojans to form the basic stock of the ancient British people. The *Encyclopedia of Religions* (II:259) tells us, **“The Iberes of the Caucasus were Georgians... In Sicily the Iberes were on the west... Spain was Iberia... Tacitus [an ancient Roman historian] speaks of Iberes in the west of England [Cornwall], who may have come from Spain.”** We find Iberians – Hebrews – migrating at least as far as England to settle and establish civilization, for the same encyclopedia in a different article (I:156) tells us, **“The so-called Iberians, supposed to be a Mediterranean race [are] also traceable in English long-barrows according to Dr. Isaac Taylor.”**



Who were the Iberians? Let us examine the word, Iberian, or as the ancients wrote it, Iberi. It is but one form of the name that also appears in early times as Iberia, Ebro, Eboracum, Hibernia and Hebrides. Without these various suffixes, which are



PHENICIAN FLEET ON A VOYAGE OF DISCOVERY.

Drawn by P. Philippoteaux.

additions meaning “land of” or “people of,” the name appears as Iber, Ebr, Ebor, Hiber or Hebr, thus being identical with “Hebr,” the root of “Hebrews,” the racial name of the Israel people. This in itself indicates that the Iberians were Hebrews and thus Israelites. An examination of various forms of the word, Iberia, shows that it is also spelled “Eb” and “Heb;” and as the ending, “ians,” simply means “people” or “the people of,” we see that the Iberians were the people of Eber or Heber. The Israelites, too, were people of Eber or Heber (Hebrews), because of their descent from Eber, spelled in the New Testament, HEBER. (*Luke 3:35*) By the name they bore, it is evident that our Iberian ancestors were Hebrews or Israelites.

According to *McClintock & Strong's Encyclopedia* (III:20), the Patriarch Eber was **“the founder of the Hebrew race,”** indicating that the word, Hebrew, means a descendant of the Patriarch Eber. This evidence is supported by an article in *Biblical Archaeological Review Magazine*, which stated, **“Linguistically, the Biblical, ‘Ibri,**



Art. F. Long, 1890

EARLY TRADERS

Photo, 1890

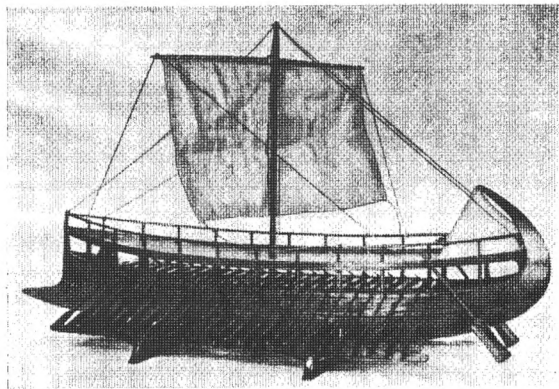
(Hebrew) is an ethnicon like ‘Amorite.’ Gen. 14:13” (Nov.-Dec., 1991, p.59) An ethnicon is a family, tribal, or racial designation, and the referenced verse in Genesis speaks of **“Abraham the Hebrew.”** In other words, Ibri, Iberi, Eber, and Heber are all variations of the name of the Hebrew patriarch and his descendants.

The name, Hebrew, also took on the added meaning of an immigrant or colonist because of the colonizing spirit of this people. *McClintock & Strong’s Encyclopedia* (IV:128) adds that the name, Hebrew, came to mean, **“one of the other side, i.e. ...immigrant.”** Bible translator, *Ferrar Fenton*, pointed out that in I Samuel 4:6, **“Eberim, if translated, means ‘Colonists’ – a fit term to be used by the Philistines of the Israelites, who were really Colonists in Palestine.”** The Bible affirms the colonizing spirit of the Hebrews, for Genesis 49:13 prophecies that the Israelite tribe of **“Zebulon shall**

dwelt at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon,” which was a leading coastal port city on the Mediterranean. Similarly, Judges 5:17 asks, “And why did Dan remain in his ships? Asher continued on the sea shore, and abode in his breeches.” The word, ‘breeches,’ literally means ‘creeks’ or ‘rivers,’ so the tribe of Asher spent a considerable part of their time in sailing excursions. Many prophecies speak of Hebrew expansion along the sea-routes: “Thy way is in the sea, and thy path in the great waters.” (*Psalms* 77:19) “I will set his hand also in the sea, and his right hand in the rivers.” (*Psalms* 89:25) “Ask of me, and I will give thee of the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.” (*Psalms* 2:8) “He shall have dominion from sea to sea...” (*Psalms* 72:8) “His seed shall be in many waters.” (*Num.* 24:7)

The *Universal Jewish Encyclopedia* (I:316) states, “In the time of Solomon, Phoenicians, accompanied by Hebrews, reached as far as England... England was therefore known to the Israelites and they may have sought a refuge there after the fall of their kingdom [by the Assyrians, 721 B.C.]” How wonderfully have these promises of sea migration and colonization been fulfilled!

One of the greatest of Celtic scholars was Dr. (later Sir) John Rhys. In his book, *Celtic Britain*, he states, “Ireland was known as IBERION... their eponymous ancestor... is variously called... IBER, EMER, and HEBER.” (pp. 262-3)



PHOENICIAN GALLEY

A Model Exhibited in the Commercial Museum, Philadelphia
Based on the Sennacherib relief excavated by Layard

Rhys also discusses early Celtic names and suggests that we **"...compare Semitic names... compare the Hebrew."** (*ibid.*, pp. 259-260)

The Hebrew origin of the Iberians is thus well supported in both Scripture and history.

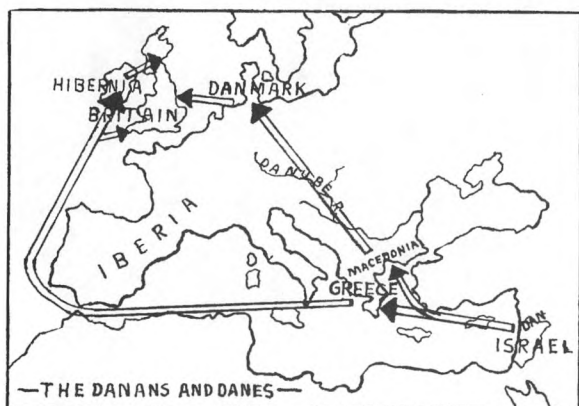
The Danaan

We now consider the origin of the next arrivals in Britain, the Danaan or Danoi, who migrated into Ireland, Cornwall, and parts of northern Britain (Scotland) at various times between 1200 and 800 B.C. According to the ancient Irish traditions, these Danaan came from Greece. This claim is supported by the fact that an important section of the Doric Greeks were called Danaan or Danoi.

In a work entitled, *The Annals Of Ireland*, we read, **"The Danaan were a highly civilized people, well skilled in architecture and other arts from their long residence in Greece, and their relations with the Phoenicians."** Another work, *The Psalter of Cashel* makes the same statement. Modern historians also accept the Grecian identity of the Danans. In Keating's *History of Ireland*, we read, **"The Danaan were a people of great learning and wealth;**

they left Greece after a battle with the Assyrians, and went to Ireland, and also to Denmark."

Professor Fleure says that the earliest histories link the Danaan with the Greek Danoi and the



Spartans, and W.E. Gladstone in his *Juventus Mundi* also connects the Danoi of Greece with the Danaan of Ireland. As this connection is an accepted fact of history, the question now arises, who were these Danaan or Danoi?

The name of the Danaan in the ancient language of Ireland is “Tuatha de Danaan,” which translates literally as, “tribe of Dan.” (The word, ‘Tuatha’ means ‘tribe.’) This indicates that the Danaan were Israelites, for where else but in Israel was there ever a tribe of Dan? It is certain that the tribe of Dan disappeared from Palestine at an early date, for an examination of the roll of tribes as given in Revelation chapter seven reveals that Dan is missing. Their disappearance agrees with the arrival in Greece of the Dorics of whom the Danoi were the chief group.

In explanation of Dan’s disappearance from Palestine, Eldad Hadani, a classic 10th century A.D. Jewish historian, says, “In Jeroboam’s day Dan refused to shed his brother’s blood; and rather than go to war with Judah he left the country and went in a body to Greece and to Denmark.” Denmark was originally called, ‘Dannemark,’ or ‘Dan’s Land.’ In the *Vetus Chronicon Holspice* we read, “Danes and Jutes are Jews of the tribe of Dan.”

William Camden, ‘the father of English history,’ in his 16th century work, *Britannia*, refers to another historian of his time: **“Postellus... fetcheth the original [inhabitants to Ireland] thereof from the Hebrews: so that Irin should be as much as Iurin, that is, the Jews land: The Jews, forsooth, saith he, being most wise sages and learned philosophers, knowing by their learning that the Empire of the world should be settled in the strongest angle, which lieth west, seized upon those parts, and Ireland with the first: The Syrians also and Tyrians, to lay the foundation of their future Empire, endeavoured all they could to inhabit those regions.”** (*Hibernia, Ireland,* p.61) This shows that the early colonization of Ireland by people of Hebrew origin was known and taught by some in his day.

THE SERPENT'S TRAIL OF DAN



"Dan shall be a serpent by the way . . . I have waited for thy salvation, O Lord." (Genesis 49)

Dr. Robert Latham was one of the most respected 19th century authorities, and firmly stated that the Danaan of Greece were the Israelite tribe of Dan. In his *Ethnology of Europe*, Latham comments, **“Neither do I think that the eponymus [i.e., founder] of the Argive Danai was other than that of the Israelite tribe of Dan; only we are so used to confine ourselves to the soil of Palestine in our consideration of the history of the Israelites, that we... ignore the share they may have taken in the ordinary history of the world.”**

The late Cyrus Gordon (1908-2001) was called the leading American archaeologist of the twentieth century by *Biblical Archaeologist Magazine* in March, 1996. In his book, *Before Columbus*, he also stated as fact that the Danai and Danaan were the Biblical tribe of Dan. Gordon relates, **“A group of Sea People bore the name of ‘Dan.’ The Bible tells how a segment of the seafaring (Judges 5:17) Danites [were part of] the tribal system of ancient Israel.. The Danites were widespread. Cyprus was called Ia-Dnan ‘The Island of Dan(an).’ The same people were called Danuna, and under this name they appear as rulers of the Plain of Adana in Cilicia. Greek tradition has their eponymous ancestor, Danaos (Dan), migrating from the Nile delta to Greece...”** (p.108) Note that the Israelites did in fact emigrate from Egypt. The *Encyclopedia Judaica* (5:1257) quotes a leading Israeli archaeologist, Y. Yadin, who states, **“...there is a close relationship between the tribe of Dan and the tribe of Danaoi whose members were clearly seafarers.”** This encyclopedia also tells us, **“the name Dan should be regarded as a short form of Dan(ann)iel or the like.”** (5:1255) Cyrus Gordon added, **“Virgil also designated the Greeks as “Danaï.” Bold scholars see the influence of the Danites in Irish folk lore... and in the name of Danmark (‘Denmark’): the land of Dan... .”** (p. 111)

Thus it is certain that the Danaan (Danann, Danaoi) of Ireland, Cornwall and Scotland, the Danaoi (Danai, Danoi, Danae) of Greece, as well as the Danes of Denmark, were Israelites of the tribe of Dan. Appendix 7 includes valuable selections from the writings of Dr. Robert Latham and Dr. Cyrus Gordon on this Hebrew connection.

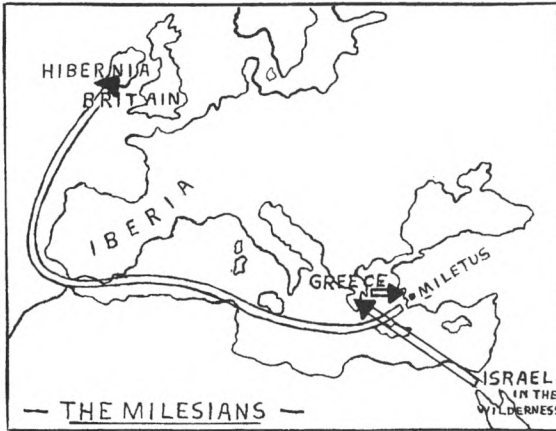
The Milesians

According to the records of the ancient Irish writers, a considerable part of Ireland was invaded and settled in the 5th century, B.C. by a people called Milesians. As there seems to be no evidence to indicate that these people had previously lived in any of the nearby countries, they must have come by sea from some more distant land. Is there anything in history to indicate that a people called Milesians ever lived elsewhere, and if so, did anything occur which could have caused part or all of them to migrate to a new home?

In answer to this, we point to Miletus, the greatest seaport and commercial city of the ancient Greek world, which was in the Greek colony of Ionia in Asia Minor. These people, too, were called Milesians.

In 494 B.C., this great city was destroyed by the Persians, and though many of its inhabitants were killed in the struggle and others carried away into slavery in Persia, a considerable number escaped by sea to the western Mediterranean. We suggest therefore that the appearance in Ireland shortly after this event of a people called Milesians, is good evidence, even if it is not proof, that the Milesians of Ireland were the Ionian Greeks of Miletus.

An interesting point in connection with this is that a Doric Greek colony near Miletus suffered a similar fate. They represented one of the three tribal divisions of the early Greeks, and spoke a Greek dialect called Doric. Coincidentally, about the same time as the Milesians came to Ireland, a people arrived in Scotland whose descendants also have a dialect called Doric. One of the islands west of Scotland is called Iona, nearly identical in name to the Ionia in Asia Minor. Who then were these ancient Milesians (or Ionians) and Dorics who apparently came to Ireland and Scotland?



The evidence presented previously indicates that nearly a million Israelites emigrated from Israel during the forty years of wandering in the Wilderness of Sinai after the Exodus from Egypt. A large body of these migrated

westward, being the Iberians of Western Europe and Britain. The main body of people from whom the Greeks were descended arrived in Greece at this time claiming to have come from Egypt. The ancient kings of the Greek states all trace their descent from Saturn (Kronus), who was called, 'Israel,' according to the Phoenician historian Sanchoniatho.

Noted Irish historian, A.M. Sullivan, in *The Story of Ireland*, provides further connections between the Milesians and the Hebrews. He says, **"The Milesian colony... were an Eastern people... they had passed from land to land, from the shores of Asia across the wide expanse of southern Europe, bearing aloft through all their wanderings the Sacred Banner, which symbolized to them at once their origin and their mission, the blessing and the promise given to their race. This celebrated standard, the 'Sacred Banner of the Milesians,' was a flag on which was represented a dead serpent and the rod of Moses..."** (p.12) The Milesians traced their ancestry to 'Gadelius,' whose grandfather was **"the king of Scythia."** (p.13) Interestingly, Gad was a son of the patriarch Jacob, and his descendants formed one of the tribes of Israel. The Greek word, Scythia, is derived from the Semitic, Skutha, and the Persian, Saca, which are terms for the Israelites. As if this wasn't enough coincidence, the serpent symbol



Queen Scotia unfurls the Sacred Banner.

was a family heraldic emblem of the Israelite tribe of Dan (*Gen. 49:17*), whose descendants have been traced by leading modern American archaeologist Cyrus Gordon to the Tuatha de Danaan of early Ireland!

We reproduce a drawing from Professor Sullivan's book, showing Irish Milesian Queen Scotia waving the "serpent banner" which was the emblem of the Biblical tribe of Dan. The serpent of Dan is also depicted and discussed in W.H. Bennett's illustrated color companion book, *Symbols Of Our Celto-Saxon Heritage*, pp. 26-27.

The Gauls

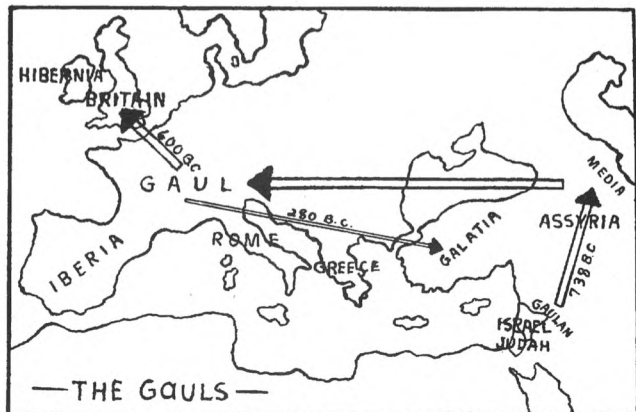
Shortly after 600 B.C., a new wave of our ancestors began to migrate into the British Isles. These newcomers were the Gauls, also called Celts, who, after migrating from the region of the Black Sea, had settled in Western Europe. Being pushed northward by the expanding Roman Empire and westward by other peoples from the east, the majority of them crossed over into Britain and Hibernia (Ireland) where they united with earlier arrivals – the Hibernians, Iberians, Trojans and Danans.

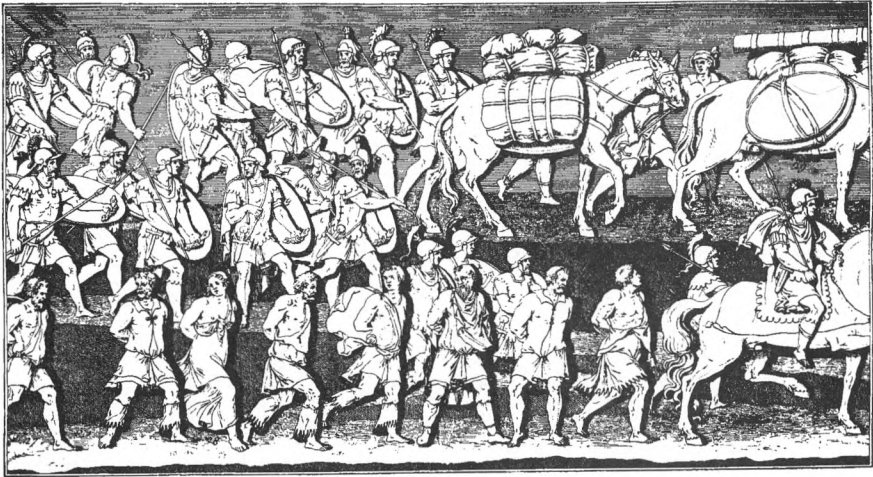
The evidence presented so far clearly identifies these earlier arrivals as Israelites; we now consider the possibility that the Gauls had the same origin. The first point to note is that the Gauls arrived in Western Europe about 120 years AFTER the Assyrians conquered Israel and drove the Israelites away into northern Assyria and Media. Further, 3-1/2 of the tribes had been driven away about 20 years before the others. Therefore, if these tribes were Gauls, they had about 140 years to reach Western Europe by 600 B.C.

Our Gaulic ancestors habitually carried familiar place names with them into new lands. For example, Galicia, a province in Poland; Galicia, a province in Spain; and Galatia in Asia Minor; in addition to Gaul, the old name of France, mark their widespread migrations. But the connection does not end there. Part of the land of Israel was also called Gaul, AND it was from this region that the 3-1/2 tribes originated that were first to be conquered and driven away to Assyria and Media.

Palestine in ancient times was divided into four provinces: one large province, Canaan, and three smaller ones. These three were Galilee in the north, and Gilead and Gaulan east of the Jordan River. In their first attack on Israel, the Assyrians conquered only these three smaller provinces. The first Israelites to be driven away into exile came from these three provinces whose names are but different forms

of the Hebrew word "Gal" or "Gaul" — GALilee, GILEad, and GAULan. These people, being exiles from the rest of Israel, would be called, "the





GOOTHIC CAPTIVES.
(From the Constantinople Column.)

Exiles,” which in Hebrew is “GALuth.” By the name they bore, our Gaulic ancestors proclaimed their Israelitish origin. They were ‘the Exiles’ – the Galuth, Galatians, or Gauls, from the land of Gal or Gaul in Israel. Nineteenth century historian, Samuel Lysons, in his book, *Our British Ancestors*, concurs in saying, “...**the Gauls... derived from** [the Hebrew words] **Gal, Gul.**” (p.174) An interesting extract from his book, discussing the origin of the word, “Gaul” is found in appendix 8.

That this identification is certain is proved by St. Paul’s Epistle to the Galatians. These Galatians were descendants of Gauls who left the main body in Western Europe, turned back eastward, and broke through the Roman frontier, forcing their way into Central Europe and Greece. They finally settled in Galatia in Asia Minor about 280 B.C., about three centuries before the arrival and acceptance of the Gospel. St. Paul in writing to them concerning circumcision and the ceremonial law, speaks of them as having formerly been subject to it (*Gal. 4:9; 5:1*). The only people who were ever subject to this law were the Israelites, and it follows that St. Paul is here proving

the Israelitish identity of the Gauls. **“They [of Galatia] which are of faith, the same are the children of Abraham.”** (*Gal. 3:7*)

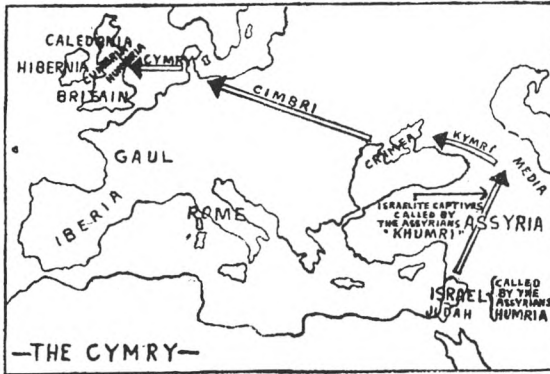
Convincing evidence, both Biblical and historic, proves the Israelitish origin of our Gaulic ancestors.

The Cymry

In their own language, the people of Wales as well as the ancient Britons from whom they descend call themselves ‘Cymry.’ Yet, the Cymry are but one of the tribes which migrated into ancient Britain to merge and become known as ‘Britons.’ The Cymry proper were a people known to the Romans as Cimbri. They came from the Crimea and the northern shore of the Black Sea, migrated across Europe, and settled for a time in Denmark. Later, probably about 400 B.C., most of them crossed over into Britain.

Historians are in general agreement that the Cymry were a Celtic people closely related to the Gauls. The evidence previously presented clearly identifies the Gauls as Israelites, so it follows that, being of the same race, the Cymry must also have been Israelites.

The first appearance of the Cymry in history coincides, as to time and place, with the disappearance of the Israelites. The Assyrians conquered Israel between 745 and 676 B.C., and then deported the people to northern Assyria and Media, in the southern part of that neck of land between the Black and Caspian Seas. The Assyrian Empire weakened during the seventh century, B.C., and finally fell in 612 B.C., as a coalition of Medes and Scythians (called ‘Saka’) besieged their cities. Upon the weakening and collapse of Assyria, the Israelites regained their freedom and broke up into tribes and clans migrating northward to the region beyond the Black Sea. Numerous gravestones in the Crimea prove beyond question that a

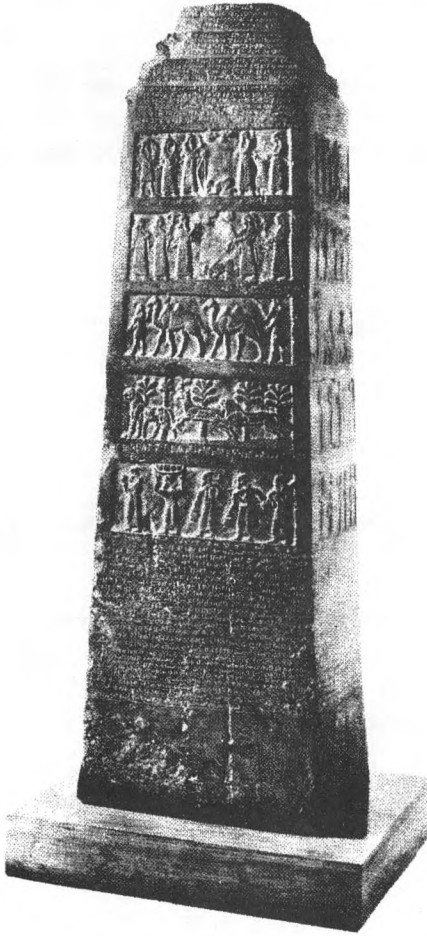


large body of Israel people lived there at that time. Our introductory chapter reproduced three of them and translated one from the Hebrew.

It is evident that Israelites and Cymry are but two

names for one people. This identification is proved by the name 'Cymry' itself. Historian Sharon Turner, in *History Of The Anglo-Saxons*, (I:5) states that this word is pronounced 'Kum-ree' or 'Kumri' which is identical with the name given by the Assyrians to their Israelitish captives. Assyrian records in the British Museum, in relating the conquest of Israel, call the country 'Humria' and the people, 'Khumri' or 'Kymri,' as early 20th century archaeologist, Dr. Henry Sayce, relates in his respected study, *Higher Criticism And The Verdict Of The Monuments*. (p.396) The name 'Kumri' developed as the Assyrian form of the name, Omri, the Hebrew king who replaced God's Laws with his own law-code. Alan Millard's 1985 study, *Treasures From Bible Times* is a modern study that verifies this. (pp. 31, 119-120) The word 'Cymry' is simply the Assyrian word for Israelites.

Famed 19th century archaeologist, Sir Henry Layard, rediscovered the ancient Assyrian cities and remarked, "Sargon is called on the monuments of Khorsabad, 'the conqueror of Samaria and of the circuit of Beth Khumri' ...Samaria having been built by Omri, nothing is more probable than that - in accordance with a common Eastern custom - it should have been called, after its founder, Beth Khumri, or the house of Omri." (*Discoveries Among the Ruins Of Assyria and Babylonia*, chapter 26)



In connection with this we should note that the Cymry called the part of Britain in which they first settled, 'Humbria,' using the Assyrian word for Israel. Later, adopting the Latin form of the word, they called other parts of Britain in which they resided 'Cumbria' or 'Cambria,' now known as Wales.

The famed, *Black Obelisk of Shalmaneser* depicted here is now displayed in the British Museum, and records that Assyrian king's reference to Israel as the "Khumri." We have included in *Appendix 2*, Assyrian King Shalmaneser's own account of his campaign against the Israel-Khumri, as related in the authoritative series, *Sacred Books And Early Literature Of The East*.

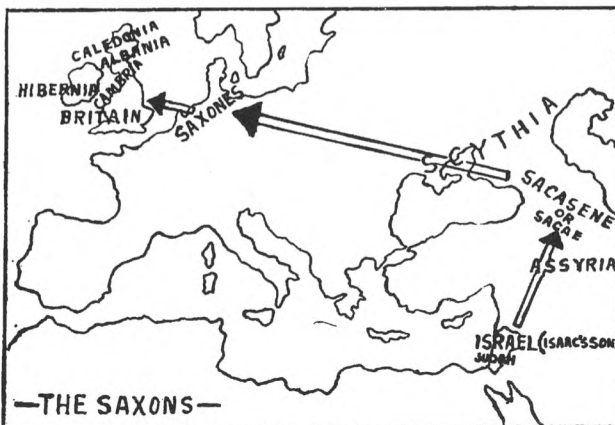
Thus the origin of another part of our Celtic ancestors is traced back to Israel. The Cymry were Israelites who retained the name 'Khumri' given to them by the Assyrian conquerors. After regaining their freedom, they migrated to the north shore of the Black Sea, giving their name to the Crimea (Kymrea). Later, they migrated to Denmark where the Romans called them Cimbri, and still later crossed into Britain to unite with other branches of the Israel people. *Appendix 10 (page 197)* provides a map of Israel's route through the Caucasus Mountains into the Crimean region of southwest Europe.

The Saxons

Following the arrival of the Cymry about 400 A.D., no important migration into Britain took place for about 800 years. During the latter part of this period, the Romans invaded and occupied part of the country, but this was a military occupation only. Few Romans settled in Britain, and all of the military forces were withdrawn about A.D. 410.

The next permanent settlers to come into Britain were the Saxons, who began to arrive from northwestern Germany and southern Denmark about the year 450. They were divided into a number of tribes, one of which, the Angles, gave us the names England and English. The Saxon invasion of Britain was bitterly resisted by the Britons. This struggle lasted for nearly two centuries, but as more and more Saxons arrived, they gradually drove most of the Britons into the northern and western parts of the country and into the Brittany area of northwest France.

As we have previously established the Israelitish identity of the ancient Britons, the question now arises, were these newcomers



also Israelites? In considering this question, the first point to note is that the Saxons, who came into Britain from Germany and Denmark, were not natives of those regions.



The Saxons had previously migrated to Western Europe from their former home east of the Black Sea. Historians, both ancient and modern, state that they were descended from the Sacae, a people who came into Eastern Europe from Media shortly after 700 B.C. This is certainly important, for that date is during the same period in which the Israelites were taken captive TO Media. We know that within a few years of being taken there they regained their freedom and migrated north-westward into Europe.

Thus we see that Israel's grave was the Saxon's birthplace, for the Saxons first appear in history coming into Eastern Europe from Media shortly after 700 B.C., and the Israelites disappeared shortly after 700 B.C. while also migrating into eastern Europe from Media. Two such large migrations at the same time and place are hardly likely; it seems obvious that they were identical, and that the Saxons were Israelites under a new name.

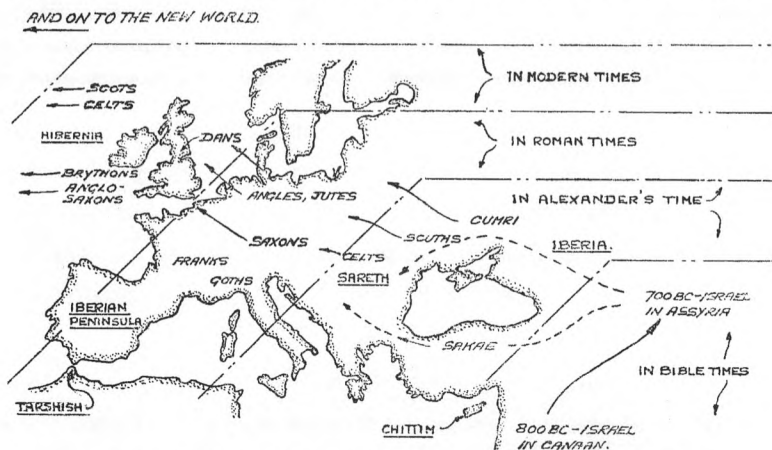
Leading vowels were often dropped in Semitic languages. As an example, the city of Istanbul is also known as “Stambole.” Historian Paul MacKendrick wrote in *The Iberian Stones Speak* (p.26), that the city of Lisbon on the Iberian (Spanish) Peninsula was originally known as “Olisipo,” and the leading vowel was dropped over time. Conversely, at the end of words, Semitic speech **“frequently added an aleph [letter “a”] to words which in Hebrew terminated with a consonant.”** (*Sir William Drummond, Origines, p.52*) As a result, the name, Isaac, became “Saca,” “Saka,” or “Sacae.”

The greatest of Saxon historians, Sharon Turner, in *History Of The Anglo-Saxons, (1:100-101)* traced the word, “Saxon” to the words, “Sacae-Suna,” meaning the “Sons of the Sacae” saying, **“[Roman geographer] Ptolemy mentions a Scythian people, sprung from the SAKAI, by the name of Saxones... Sakai-Suna, or the Sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word, Saxon.”** One of the greatest of literary scholars, John Milton, in his *History of Britain*, also tied the origins of the Anglo-Saxons with the SAKA and the Mid-East in these words: **“They were a people thought by good writers to be descended from the SCYTHIANS or SAKA, AFTERWARDS CALLED SACASONS, who with a flood of other nations came into Europe about the time of the decline of the Roman Empire.”**

The name “Saxon” therefore means, “Sons of Isaac.” Such a name for Israel was prophesied in Genesis 21:12: **“And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.”** In Amos 7:18, written about the time of the captivity of Israel, Abraham’s descendants are called, **“the house of Isaac.”** (*compare Rom. 9:7 and Heb. 11:18*) The Israelites received that name because of their descent from Jacob-Israel, but they were later called by the name of Jacob’s father, Isaac; rather than being known as the

THE MIGRATIONS OF JOSEPH-ISRAEL

Solid arrows show historical trails. Broken arrows show trails described in II Esdras 13.



"I will appoint a place for Israel . . . neither shall the children of wickedness afflict them any more." (II Samuel 7)

Israel people, they were to be known as the Isaac or Saac people. This is what the word, Sacae, means – the Sac people. As the word Saxon is merely an English form of Sacae, it follows that in their name itself we have proof of the Israelitish identity of the Saxons.

We also have conclusive evidence offered by the historians of the Persian Empire. The *Encyclopedia of Religions* provides evidence from ancient Persian sources that the Saxon tribes originated in Medo-Persia, in the same place the lost tribes of Israel disappeared from history. They state, **"The Mazdean author of the Zend scripture called Vendidad, perhaps before 500 B.C., speaks of the... 'Aryan home' as being on the 'good river Daitya', which is traditionally the Araxes, flowing from near Mt. Ararat eastwards to the Kaspien."** Interestingly enough, the Bible Apocrypha in 2 Esdras 13:40-46 says that the lost tribes of Israel **"crossed the Araxes"** traveling northward, so the dispersed house of Israel and the Saxons both traversed the identical route into Europe at the very same time in history. To be more precise, they started out on their

journey as “Saca-Suna” or “Sons of the Saca,” and ended up in Europe as “Saxons.” The *Encyclopedia of Religions* continues saying, “...This indicates a descent through the Caucasus... If the tradition that the Daitya River is the Araxes be reliable, these Aryans would be Medes.” (1:154) This encyclopedia reasons that since the Saxons originated in Medo-Persia, they must be Medo-Persians in disguise! But this conclusion is not sound. The Persians recorded a military battle with the SAKA, indicating that they were not the same people. It never occurred to the encyclopedia authors

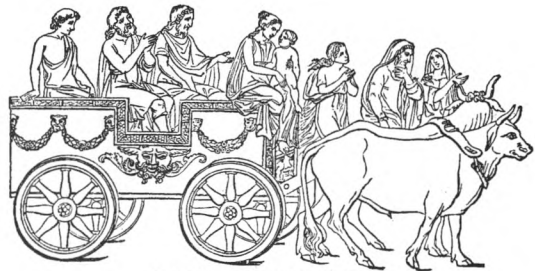
that the Saxons could be a separate people sent as captives into Media, the lost house of Israel.



1. A Scythian Footman; 2. A Scythian General

Historian Sharon Turner verified the Medo-Persian connection, saying, “This important fact of a part of Armenia having been named SAKASINA, is mentioned by [ancient Roman historian] Strabo in another place, and seems to

give a geographical locality to our primeval ancestors, and to account for the PERSIAN WORDS THAT OCCUR IN THE SAXON LANGUAGE, as they must have come into Armenia from the northern regions of Persia.” (*History of the Anglo-Saxons*, 1:100-101) The early Saxon language included hundreds of Medo-Persian words, indicating that the ancestors of the Saxons had resided in Medo-Persia for some time before migrating through the Caucasus Mountains into Europe. Sharon Turner gives yet



Ancient Representation of a Scythian Family.



A Scythian Horseman. (From the sculptures at Kertch.)

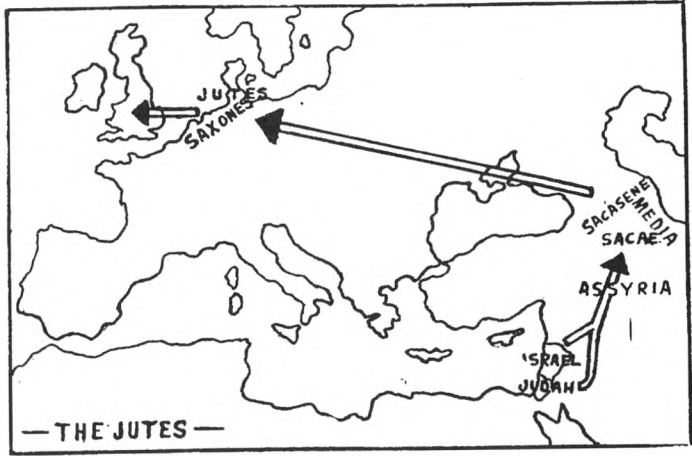
additional proof that the modern Anglo-Saxon peoples are descended from the ancient SAKA, whom we identified as the lost tribes of the house of Isaac. He says, “**These marauding SAKAI or Saka-sani, were gradually propelled to the western coasts of Europe... There was a people called SAXOI on the Euxine [Black Sea], according to [early 6th century historian] Stephanus [Byzantium].**” These writers refer to the Israelites in Media as SACA, SAKAI, or SAXOI. Since ancient writers declare that the Saxons of Europe were descended from the Sacae who came into Europe from Media, and as language study identifies the Sacae as the house of Isaac, we have a positive chain of evidence proving the Israelitish identity of the Saxons.

For additional information on the origin of the Saxons, see *Appendix 6* for a selection from historian Sharon Turner’s, *History of the Anglo-Saxons*, and *Appendix 3* containing the text of the ancient Persian *Behistun Rock* which refers to the Sacae at the time of Israel’s dispersion to that land.

The Jutes

Among the Saxon invaders of Britain were the Jutes, a people who came from a part of Denmark still called Jutland, to settle in Kent and the Isle of Wight. The evidence we have given indicates the Israelitish origin of the Saxons as a whole; let us now consider the Jutes, for they have in their name itself conclusive evidence of their Israelite origin. A great change took place in the languages of northern Europe some time previous to 100 B.C., whereby a great many words

that had previously had in them the sound of our letter “d” changed this to the sound of a “t.” This change is called Grimm’s



Law, and occurred during the years in which the Saxons migrated to Western Europe from their former home east of the Black Sea. According to this law of linguistics, Jutland and Judland (or Judahland) would be identical terms.

A well-respected Celtic scholar of a century ago, Dr. John Rhys, in fact connected the Jutes with the word, Judah or Jews. In his book, *Celtic Britain*, he discussed a region **“just in the vicinity of St. David’s or Mnyw, called in the Welsh Chronicle MONI IUDEORUM, which contains an allusion probably to the same people.”** (p.226) Rhys relates this word, Iudeorum or Judeorum, to Hebrews of the tribe of Judah. Rhys states, **“...lastly we seem to have a trace of the same form in the Welsh Chronicle, sometimes called Annales Cambriae, when it calls Menevia or St. David’s Moni Iudeorum. WE NEED NOT BE HERE TROUBLED BY THE LOST TEN TRIBES OF ISRAEL, BUT... IT WOULD BE HARD TO PROVE THE CONTRARY.”** (*ibid.*, p.150, *emphasis ours*)

In this connection we should note, too, that in the German language the Jews, who are a part of the people of Judah, are called JUDEN (singular – Jude), which is equivalent to “Judes” in English. In the Low German dialects, which are more closely related to Old English (the English of the Saxons and Jutes) the name Jude is pronounced “Yut,” which is equivalent to the English “Jute.”

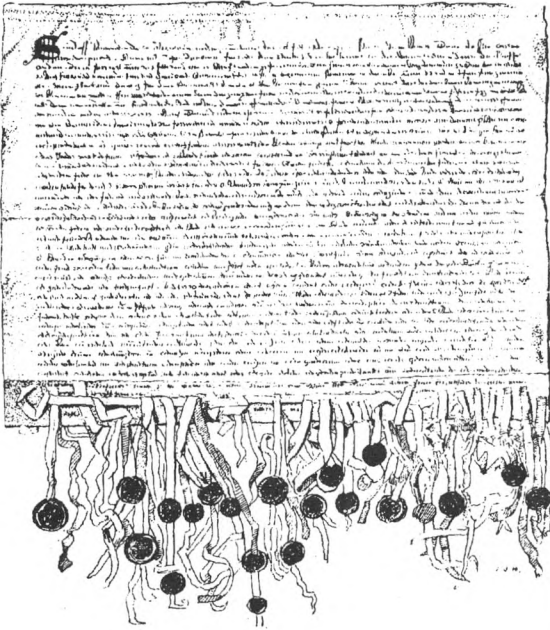
We now have six known facts to consider:

- (1) When the Israel people were deported to Media by the Assyrians, part of the people of the Kingdom of Judah were taken with them;
- (2) As a consequence, there was in Media a group of Judahites, Judai, or Judes;
- (3) Among the Saxons who migrated out of the East into Europe, a language shift caused the “d” sound in their speech to become “t”;
- (4) There was a Saxon tribe subsequently called Jutes;
- (5) The Saxons were descended from the Sak or Sacae of Media; and...
- (6) Sacae is the name by which the Israelites in Media were known to the Persian historians.

It is certain, therefore, that the Jutes were originally called Judes or Judai, and that they were the descendants of that part of the people of Judah that the Assyrians carried away with Israel to Media.

The Scots

The Scots, from whom Scotland and its people derive their modern name, were relatively late arrivals in the British Isles, coming about A.D. 500, or nearly a thousand years after the latest of the other arrivals. These Scots, who called themselves Albanians, settled in the western part of the country and established a kingdom called Albania. The name Scotland itself did not appear until the union of Albania and Caledonia over 300 years later. Of the origin of these Scots or Albanians there can be no doubt whatever, as it is stated in the official records of the Scottish nation. In the year 1320 King

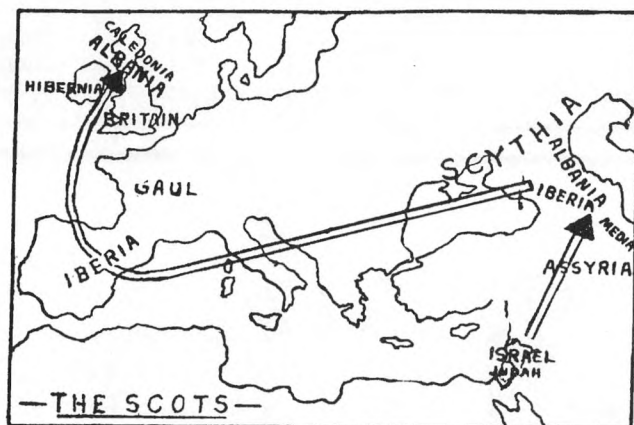


Robert the Bruce received a communication from Pope John XXII demanding Scotland's submission to the rule of King Edward II of England. The Scottish Parliament refused and King Robert and the nobles of Scotland issued a signed reply. This letter, called the *Scottish Declaration Of Independence*, gives the origin and history of the Scots.

This ancient document, shown here, is still in existence in the Register House at Edinburgh, and a translation of part of it appeared in *Scot's Magazine* of April, 1934:

"We know, Most Holy Father and Lord, and from the chronicles and books of the ancients gather, that among other illustrious nations, ours, to wit the nation of the Scots, has been distinguished by many honors; which passing from the greater Scythia through the Mediterranean Sea and Pillars of Hercules, and sojourning in Spain among the most savage tribes through a long course of time could nowhere be subjugated by any people however barbarous; and coming thence one thousand two hundred years after the outgoing of the people of Israel, they, by many victories and infinite toil, acquired for themselves the possessions in the West which they now hold." (p.16-18)

Let us read that statement again, and note that it is an official statement of the Scottish Parliament signed by King Robert and all



the nobles of Scotland on April 6th, A.D. 1320. It states that the Scots came from Scythia – 1200 years AFTER THE OUT-GOING OF THE PEOPLE OF ISRAEL.

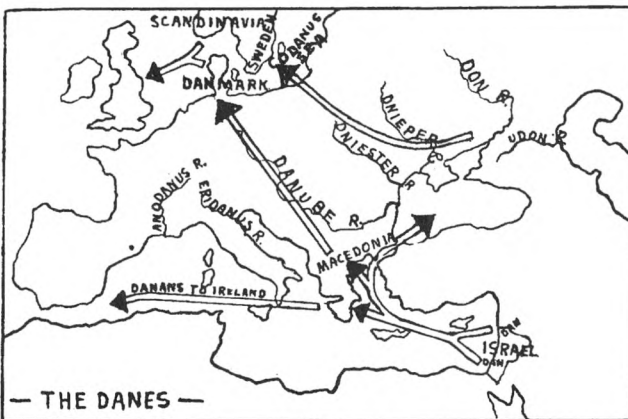
That outgoing of Israel - the Assyrian conquest of the ten tribes and their deportation from Palestine to Assyria and Media - occurred about 721 B.C., and this date IS just 1200 years before the Scots arrived in Scotland. The significance of this date is that ONLY an Israel people would DATE THEIR MOVEMENTS and EVENTS from the time of Israel's deportation. We know that this was a custom of the dispersed Israelites, as Hebrew tombstones found in the Crimea are all dated FROM that event also. Thus, the statement quoted above is in itself proof that the Scots were Israelites.

Note something else here. The Scottish Declaration states that the Scots came from Scythia. The importance of this lies in the fact that the Israelites regained their freedom after a short time in captivity, and migrated northward from Assyria and Media into SCYTHIA, where part of them settled in two districts to which they gave the names Albania and Iberia. This word, Iberia, the Latin form of 'Heberland' or the Land of the Hebrews, is identical with the ancient name of Spain, where the Scots lived after leaving Scythia. The Scots came from Scythia bearing the name 'Albanian,' and a section of them settled in Ireland calling themselves 'Iber' Scots. They came from the two districts of Scythia called Albania and Iberia, and therefore are the descendants of Israelites who settled in these two districts after their escape or 'outgoing' from the Assyrian captivity.

Celtic scholar, James Rust, in *Druidism Exhumed*, says that 'Scot' or 'Scotia' is derived from the Celtic, *Sgiotach*, meaning 'land of the Scattered.' (p.302) Israel indeed were the scattered or dispersed tribes. Also note the similarity to the Hebrew, *succoth*, meaning tabernacles or tents. A related word, *Skuth*, meant a 'tent dweller.' The Greek form of this was *Scyth* or *Scythian*, a name identified with the Scots in their origin. (See Appendix 5)

The Danes

The Danes or Norsemen left the Scandinavian region to invade and settle northeastern England and part of Scotland in the ninth and tenth centuries, A.D. They and their kinsmen of Scandinavia (Norway, Sweden, Denmark, and Iceland) are another part of our race whose name and traditions bear witness to their Israelitish origin. Their coming into Britain was not the invasion of a foreign or alien people; on the contrary, they were very closely related to the Saxons, being a northern branch of that people. This, in itself, identifies them as Israelites, for the evidence presented thus far proving the Israelitish origin of the Saxons must therefore apply also to the Danes.



The ancient Danish or Norse traditions claim that the Danes are descended from a great leader named Dan, who lived sometime before 1000 B.C. This is

important, for in the history of the ancient world, only one man named Dan became the father of a tribe of that name. He was Dan, the fifth son of Jacob-Israel, founder of the Hebrew tribe of Dan.

The history of the tribe of Dan offers important evidence. During the forty years of wandering after the Exodus, a part of this tribe broke away from the main body of Israel and established itself in the northeastern part of Palestine, calling it Phoenicia. It is interesting to note that the ancient Norse Runic and Irish Ogham alphabets not only resemble the Phoenician, but the oldest runic writing has been found in southwest Denmark, according to *Encyclopedia Britannica*. (19:660) The same source tells us, **“every rune has its special name, an arrangement which seems to be... inherited from the Semitic alphabet.”** The word ‘Ogham’ has a Semitic connection, too, being derived from the Hebrew for ‘round.’ (Appendix 8) Danish scholar, Dr. Louis Hjelmslev, in his book, *Language: An Introduction*, says, **“a genetic relationship between Indo-European and Hamito-Semitic was demonstrated in detail by the Danish linguist Hermann Moller, using the method of element-functions.”** (p.79) This is an important point. The similarity between the Hebrew and European languages goes far beyond the mere resemblance of similar sounding words; a proven “genetic relationship” exists.

How did Semitic language and culture arrive in Europe as far as Denmark? Take note of the geographical location of the Danites after the Israelites settled Palestine. Their first allotment of land, on the west coast, was found to be too small, so part of the tribe was given another portion in the extreme north of the country. This grant included much of Phoenicia, which had previously been settled by their own tribesmen. The importance of this lies in the fact that Palestine’s three important seaports were in the territory of the Danites: Joppa in South Dan, and Tyre and Sidon in North Dan. The Danites, including the Phoenicians, became the merchant seamen and commercial traders of the entire ancient world. They established trading posts and colonies all along the coasts of Europe from the Black Sea in the east to the Codanus (Baltic) in the Northwest.

This continued for nearly 500 years, during which time a considerable part of the tribe of Dan migrated to their colonies. Before 1000 B.C., we find settlements of people calling themselves Danites or Danes along the north shore of the Black Sea, in Greece, in northern Italy, in the British Isles and Scandinavia.

An interesting point concerning the Danites is that when they went to their new home in northern Palestine, they immediately named it Dan in honor of their ancestor. (*Judges 18:29*) This was characteristic of the Danes; wherever they migrated they left as way-marks (place-names) the name of their father, Dan. In Europe we have the UDON, the DON, the Dnieper, the Dniester, the DANube, MaceDONia, SarDINia, the EriDANus (the Po), the AnoDANus (the Rhone), the CoDANus Sea (the Baltic), ScanDINavia, SweDEN, and DENmark, to say nothing of countless others in the British Isles.

By their name, traditions, and way-marks, we know the Danes were the Israelitish tribe of Dan. (*see Appendix 7*)

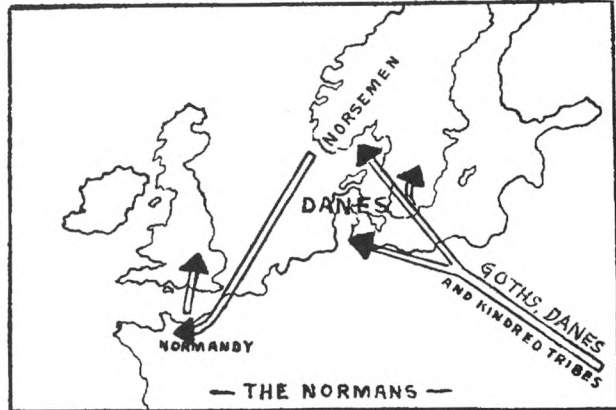
The Normans

The last of our ancestors to arrive in Britain as a group were the Normans, who invaded and settled in England in A.D. 1066. Although they came into England from France and spoke a dialect of the French language, they were NOT of the French (Frankish) race. They were Norsemen from Scandinavia who had invaded and settled in northern France only 150 years before their invasion of England. Scandinavia is comprised of Norway, Sweden, Denmark, and Iceland, whose inhabitants became known as Northmen because of their location in the far reaches of northwest Europe. This name in time was transformed into Norsemen and then Normans.

The inhabitants of Scandinavia, Herbert Bruce Hannay tells us, were, **“Skuths whom, about the middle of the third century**

A.D., Odin... led across the Sound and settled in that part of the Scandinavian Peninsula which is now called Sweden.” (*European and Other Race Origins*, p.181)

Henry Wheaton, in *History Of The*



Northmen, verifies this and says that Scandinavia was originally called ‘Scania’ until Roman historian Pliny the Elder added the tribal name of ‘Dan’ due to their settlements there. (p. 3) The name therefore gives us a clue to their origins. Hannay says that the original name, ‘Scania’ developed from ‘Sak-ani,’ or ‘country of the Saks.’ (*ibid.*) The ‘Sak,’ as we have shown, were the Hebrew descendants of the Patriarch Isaac.

Historian Hannay traces these people to the Hebrew tribe of Benjamin, saying, **“The Normans – the last comers of all the various component elements of our nation – were probably the lineal representatives of the tribe of Benjamin.”** (*ibid.*, p. 465) Hannay points to Biblical instructions given to the tribe of Benjamin several years PRIOR to the Babylonian invasions of 604-586 B.C., warning them to leave Palestine for other lands. **“O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.”** (*Jer. 6:1*) An unknown number of Benjamites heeded the Divine instructions to leave Palestine for other lands. With a dangerous enemy approaching from the east, an escape to the west was logical.

Still later, after the Babylonian captivity had begun, the migration call was repeated. **“Flee out of the midst of Babylon... My**

people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.” (*Jer. 51:6, 45*)

Historian W.H. Milner, known as ‘Oxonian,’ gives another historical scenario that could have transplanted Benjamin to Europe. “In the year A.D. 267, as we are told by Professor Max Muller (*Lectures In The Science Of Language, I:188*), ‘the Goths made a raid from Europe to Asia, Galatia, and Cappadocia, and the Christian captives, whom they carried back to the Danube, were the first to spread the light of the Gospel among the Goths.’” (*Israel’s Wanderings, p. 124*) This is historical fact, and any Hebrew-Christian captives taken to Europe would likely include many Benjamites, since the ten tribes had long before departed in the previous Assyrian dispersion.

The heraldry of the tribe of Benjamin was the WOLF. In Genesis 49:27 we read, **“Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.”** Historian Rudolf Poertner, in *The Vikings*, uses this language to describe them: **“The chroniclers in their monasteries manufactured ravening wolves out of the Norse clans and peoples who burst out of their historical anonymity about 800 A.D., and then for three centuries filled the countries and seas of Europe with**



THE TRIBE OF BENJAMIN

their noise, their temperament, their explosive vitality... The Viking sea wolves... crossed oceans and inland seas like riders crossing deserts and steppes...” The Viking wolf heraldry goes even deeper. Historian Des Thomas, in *Iceland, Light To The Nations*, comments, **“William P. Fraser has counted, in the ‘Landnama-Bok’ alone, over ten percent of the prominent [Icelandic] settlers having the name ‘wolf,’ or a compound of wolf such as ‘Ing-wolf,’ ‘Hare-wolf,’ ‘Thor-wolf,’ or ‘Byme-wolf.’ The word**

‘wolf’ (Ulf, Ulfar), was even stamped on geographical features on all parts of the island [of Iceland], as for example, Ulfs-daler (Wolf Valley), Ulfars-fell (Wolf Mountain), and Ulfars-a (Wolf River.)”

In the ninth and tenth centuries, many of the Norse sought new homes. They discovered and settled in Iceland and Greenland, and even went as far as America. A large number of them settled in England and Scotland. Others proceeded farther south, settling in northern France, to which they gave the name, Normandy, and from which their descendants later invaded England. In 1066 A.D., King William and his Norman army conquered England under the banner of the wolf of Benjamin. The Norman invasion brought no foreign element into Britain, for the Normans, being Norsemen, were a branch of the same Israelite stream from Asia.

It is certain, therefore, that the Normans, being of the same race of ‘Saka’ as the Saxons, were Israelites, and it seems evident that they were of the tribe of Benjamin.

The Remnants

In these studies we have presented a small part of that great mass of evidence proving the Israelitish origin of the British and Celto-Saxon people. We have seen that their coming into the British Isles in many groups, at different times, and under various names, was but a regathering of the scattered branches of the Hebrew people in the appointed place of safety promised to them in 2 Samuel 7:10. We have also seen that this scattering and regathering covered a long time-period, from about 1600 B.C. to A.D. 1100, and that at one time or another one or more branches of the Israel people passed through EVERY country of Europe. Such a vast migration of people, moving

in so many divisions, following so many different routes and continuing for so long, would inevitably leave many groups behind along the way. There is hardly a country in Europe or western Asia in which we do not find a remnant of the Celto-Saxon race. These groups are of various sizes, in some countries being only a small

“There is hardly a country in Europe or western Asia in which we do not find a remnant of the Celto-Saxon race.”

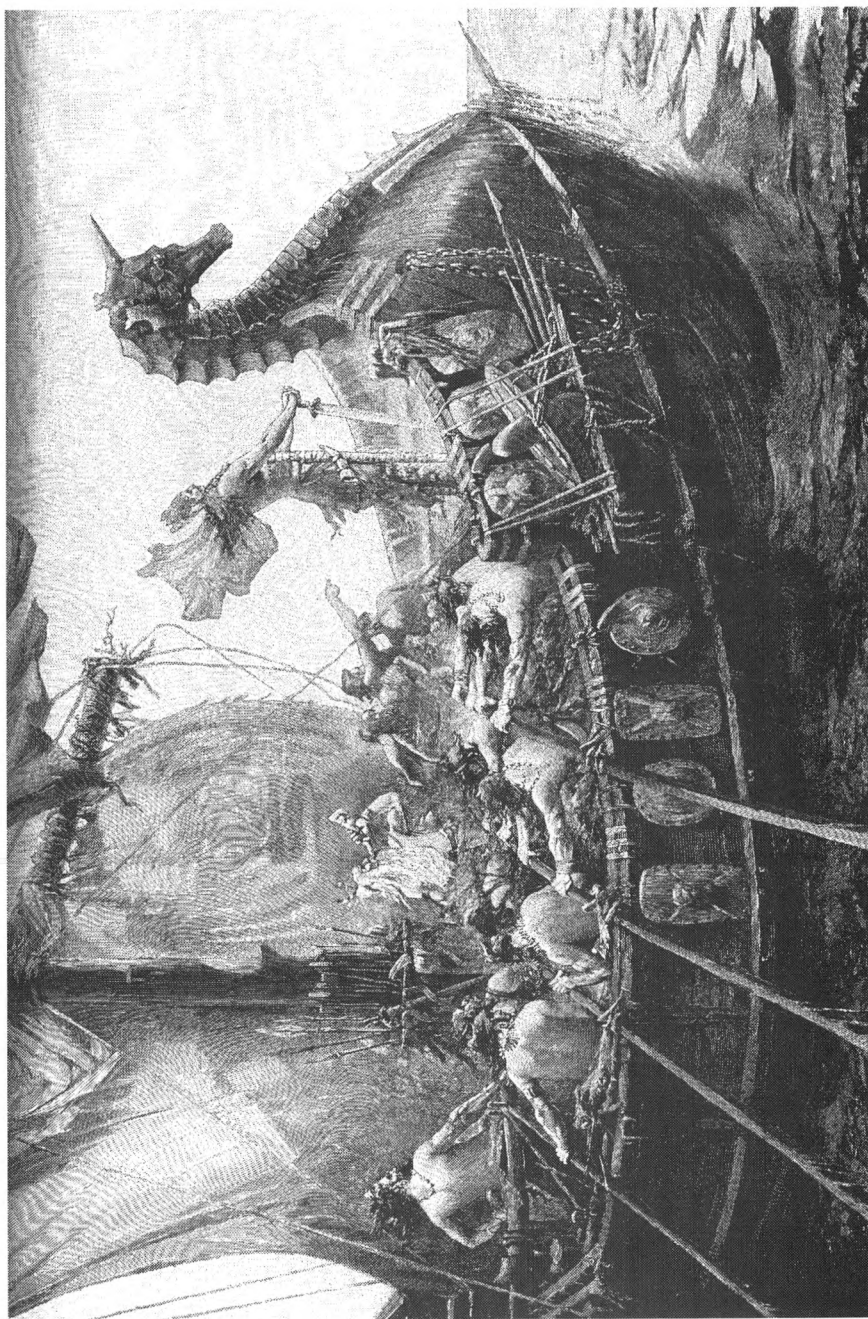
fraction of the population, while in others they are much larger. In some nations, the population is almost entirely Celto-Saxon. This latter class includes, for example, Norway, Denmark and the Netherlands (Holland). The people of these three countries are ethnically identical with the people of Britain, being the descendants of those parts of the Cymry, Jutes, Danes, Norsemen, and Saxons, which remained on the Continent when the rest migrated into Britain. They, too, are Celto-Saxons, and are therefore Israelite brethren. The only thing that prevents their union with the Israel family of nations is their, and our, failure to recognize our true common origin.

Important groups of Celto-Saxons also remain in several other countries. In France are the Bretons and the Normans. The Bretons are the descendants of those Britons who fled from Britain at the time of the Saxon invasion, and the Normans are Norsemen of the same family as the Saxons. In France and Spain are several groups descended from those Iberians left behind when the main body moved on into Britain. The Gauls also left some of their people behind in Belgium, France, Switzerland, Spain and northern Italy. Groups of some importance remain in Germany, Poland, the Ukraine and the Balkans, and it is certain that many of the people of northern Greece and Albania are of the same stock as the Danes and the Scots.

A remnant of the Scots still exists in Old Albania (Azerbaijan) on the western shore of the Caspian Sea.

It is evident that the people of Sweden and Finland include descendants of the Hebrew lost tribes. Scandinavian historian, Dalin, in *Svea-rikes Historia*, states: **“Yet another race – a mixture of Scythians, Greeks, and Hebrews... from three peoples became like one, who moved toward the west to our Finnish and Swedish belts of rock off the coast... it should be noted that they are found to be remnants of THE TEN FAMILIES OF ISRAEL, whom Salmanesar, the King of Assyria, took captive from Canaan. After one and a half year’s traveling, they moved to a land where never mankind dwelt, called Arsareth [II Esdras 13:40-46, Appendix 10] and corresponds to the Scythians’ Arsaratha. When one finds how much the languages of the old Finns, Lapps, and Estonians agree with the Hebrew, plus the fact that this people anciently figured the beginning of the year from the first of March and figured Saturday as their Sabbath, one also sees that [they] in all probability had this origin.” (I:49-55)**

Dalin’s work is translated by modern Scandinavian historian, S. Gusten Olsen in *The Incredible Nordic Origins*, who also notes that a work by Lagerbring in 1769, **“mentions the striking similarities of the Hebrew language compared with the language of the Finns and the Lapps... this led some to believe that both peoples must have been either remnants of the Canaanites or of the nine or ten tribes of Israel carried away by Salmanassar. (I:1:45) He refers to another work, which demonstrates how 200 words in the Lappish language resemble the Hebrew. [Lagerbring says that,] ‘Many villages in Finland bear an exact resemblance to the names of various places in Persia, where peradventure the carried-away Israelites lived for a certain length of time.’” (p.45)** Famous Christian scholar, Dr. Henry Sayce, in *The Principles Of Comparative Philology*, added that, **“It has long ago been shown that the ancestors of the Finns must have come from a southern Asiatic home... reuta, the Finnic name for ‘iron,’ seems to claim relation-**



ship with the Accadian [i.e., Semitic] *urud* ‘bronze.’” (p. 392) The evidence is strong that for many Europeans, a connection indeed exists with the Hebrews and their ancestral Mid-East homeland.

These, and smaller groups in Europe and western Asia, are remnants of the Hebrew race left behind in the great migration of Israel to the west. Many of these people, emigrating to Canada and the United States, are instinctively returning today to their true place among the tribes of Israel. Such is the identity of many of the so-called foreigners among us. Unfortunately, during the time of their separation they adopted the languages, customs and religions of the nations among whom they lived. Although they have now returned to the Israel fold, they have sometimes brought these elements with them and often seem determined to cling to them. As a result, we have a serious “foreign” problem.

For this there is but one solution. It is the proclamation of the fact of our common Hebrew origin, and the prophetic destiny of Israel as the instrument of God’s providential will and purpose. Once the “foreigner” recognizes this and as a result realizes his true cultural and Spiritual home, the “foreign” problem will cease to be. May God’s wonderful will for the good of mankind be accomplished through us, that by us the Gospel shall be taken to the end of the earth:

“Listen, O isles, unto me; and hearken, ye people, from far... It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the nations, that thou mayest be my salvation unto the end of the earth.” (*Isaiah 49:1-6*)

Amen!



Appendix 1

Scriptural Marks of Israel

(from The King James Version)

COMPANY OF NATIONS:

And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; (*Gen. 35:11*)

MULTITUDE OF NATIONS:

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. (*Gen. 17:15-16*)

And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. (*Gen. 48:19*)

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. (*Gen. 17:4-6*)

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (*Eph. 2:12*)

ISRAEL A BLESSING TO THE WORLD:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (*Gen. 12:2-3*)

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (*Gen. 18:18*)

ISRAEL A MULTITUDINOUS SEED:

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. (*Gen. 13:16*)

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. (*Gen. 15:5*)

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (*Gen. 22:16-18*)

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. (*Gen. 24:60*)

And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. (*Gen. 26:24*)

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; (*Gen 28:3*)

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. (*Gen. 28:14*)

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. (*Gen. 32:12*)

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: (*Gen. 49:22*)

ISRAEL TO HAVE A NEW NAME:

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. (*Isa. 62:2-3*)

And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: (*Isa. 65:15*)

For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. (*Hos. 2:17*)

ISRAEL TO HAVE A NEW LANGUAGE:

For with stammering lips and another tongue will he speak to this people. (*Isa. 28:11*)

A NEW COVENANT FOR ISRAEL:

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: (*Jer. 31:31*)

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (*Heb. 8:8*)

To give knowledge of salvation unto his people by the remission of their sins. (*Luke 1:77*)

For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. (*Luke 2:30*)

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (*Luke 22:20*)

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. (*John 11:51-52*)

A NEW LAND TO DWELL IN:

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. (*2 Sam. 7:10*)

Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, (*1 Chron. 17:9*)

ISRAEL TO SPREAD ABROAD:

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the

south: and in thee and in thy seed shall all the families of the earth be blessed. (*Gen. 28:14*)

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. (*Deut. 32:8*)

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. (*Deut. 33:17*)

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (*Ps. 2:8*)

Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth. (*Isa.. 26:15*)

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. (*Isa.. 27:6*)

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. (*Isa.. 54:2-3*)

I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. (*Zech. 10:8-9*)

TOWARD THE NORTH AND WEST:

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his

rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. (*Isa. 11:10-14*)

Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. (*Isa. 49:12*)

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. (*Jer. 3:18*)

ISRAEL TO COLONIZE THE DESOLATE PLACES:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. (*Isa. 35:1*)

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. (*Isa. 43:19*)

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. (*Isa. 43:20*)

Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; (*Isa. 49:8*)

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. (*Isa. 54:3*)

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. (*Isa. 58:12*)

ISRAEL DWELLING IN THE COASTS AND ISLANDS:

Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. (*Isa. 41:1*)

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (*Isa. 49:1-3*)

My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. (*Isa. 51:5*)

For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the LORD, O

ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. (*Jer. 31:7-10*)

ISRAEL TO LOSE ALL TRACE OF HER LINEAGE:

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. (*Isa. 42:16-17*)

Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. (*Hos. 1:9-10*)

Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. (*Hos. 2:6*)

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (*Rom. 11:25*)

SAND OF THE SEA:

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. (*Gen. 32:12*)

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. (*Isa. 10:22*)

As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. (*Jer. 33:22*)

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. (*Hos. 1:10*)

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: (*Rom. 9:25-27*)

STARS OF HEAVEN:

Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (*Gen. 26:3-5*)

Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. (*Exo. 32:12-13*)

ISRAEL ENLARGED AS STARS OF HEAVEN: (FULFILLED)

The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (*Deu. 1:10*)

Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude. (*Deu. 10:22*)

Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. (*Neh. 9:23*)

ISRAEL NATIONS TO DWELL IN THE WILDERNESS:

Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. (*Deu. 32:7-8*)

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron. (*Psa. 77:19-20*)

I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. (*Psa. 89:25-26*)

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (*Psa. 2:8*)

Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. (*Isa. 41:11*)

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the LORD, O

ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. (Jer. 31:9-10)

Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. (Isa. 42:10)

Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. (Zec. 2:6-7)

Isaiah 41 is addressed (*verse 1*) to the isles, and declares ***“they that strive with thee shall perish.”*** (*verse 11*)

ISRAEL TO HAVE A PERPETUAL DAVIDIC KINGSHIP:

He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. (2 Sam. 7:13-17)

He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. (1 Chron. 22:10)

Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? (2 Chron. 13:5)

Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. (Ps. 89:35-37)

And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. (*Ezek. 37:24*)

For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; (*Jer. 33:17*)

ISRAEL APPOINTED GOD'S SERVANTS AND WITNESSES:

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel. (*Isa. 41:8-16*)

Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (*Isa. 43:10*)

This people have I formed for myself; they shall shew forth my praise. (*Isa. 43:21*)

ISRAEL TO BE CALLED SONS OF GOD (CHRISTIANS):

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. (*Hos. 1:10*)

And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. (*Rom. 9:26*)

A PEOPLE SAVED BY THE LORD:

Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. (*Deut. 33:29*)

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (*Isa. 41:10*)

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. (*Isa. 43:1*)

Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: (*Isa. 44:1-3*)

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet

wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. (*Isa. 49:25-26*)

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (*Isa. 52:7*)

But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. (*Jer. 46:27*)

I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. (*Ezek. 34:15-16*)

And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. (*Hos. 2:23*)

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. (*Hos. 13:14*)

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. (*Hos. 14:4*)

ISRAEL GOD'S BATTLE-AX, DESTROYING EVIL:

Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; (*Jer. 51:20*)

And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD

for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. (*Isa. 14:2*)

Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. (*Isa. 41:15*)

Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth. (*Mic. 4:13*)

ISRAEL CHIEF AMONG THE NATIONS:

Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. (*Gen. 27:29*)

For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. (*Jer. 31:7*)

ISRAEL GOD'S HERITAGE:

But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. (*Deut. 4:20*)

For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. (*Deut. 7:6; cp. 14:2*)

And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God. (*2 Sam. 7:23-24*)

For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD. (*1 Kings 8:51-53*)

This people have I formed for myself; they shall shew forth my praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. (*Isa. 43:21-22*)

For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. (*Isa. 54:5-10*)

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. (*Hos. 2:19, 20, 23*)

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you:

and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. (*Joel 2:26-27*)

ISRAEL TO POSSESS THE HOLY SPIRIT

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: (*Isa. 44:3*)

As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. (*Isa. 59:21*)

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. (*Isa. 60:1*)

According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. (*Hag. 2:5*)

GREAT MINERAL WEALTH:

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. (*Deut. 8:9-10*)

And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. (*Deut. 33:15-16*)

GREAT AGRICULTURAL WEALTH:

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. (*Gen. 49:25-26*)

For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. (*Deut. 8:7, 9-10*)

Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: (*Gen. 27:28*)

And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. (*Deut. 28:11*)

And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. (*Deut. 33:13-14*)

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. (*Deut. 33:28*)

ISRAEL TO CONROL THE SEAS:

They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand. (*Deut. 33:19*)

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. (*Isa. 60:5*)

GOD'S SEVEN WITNESSES:

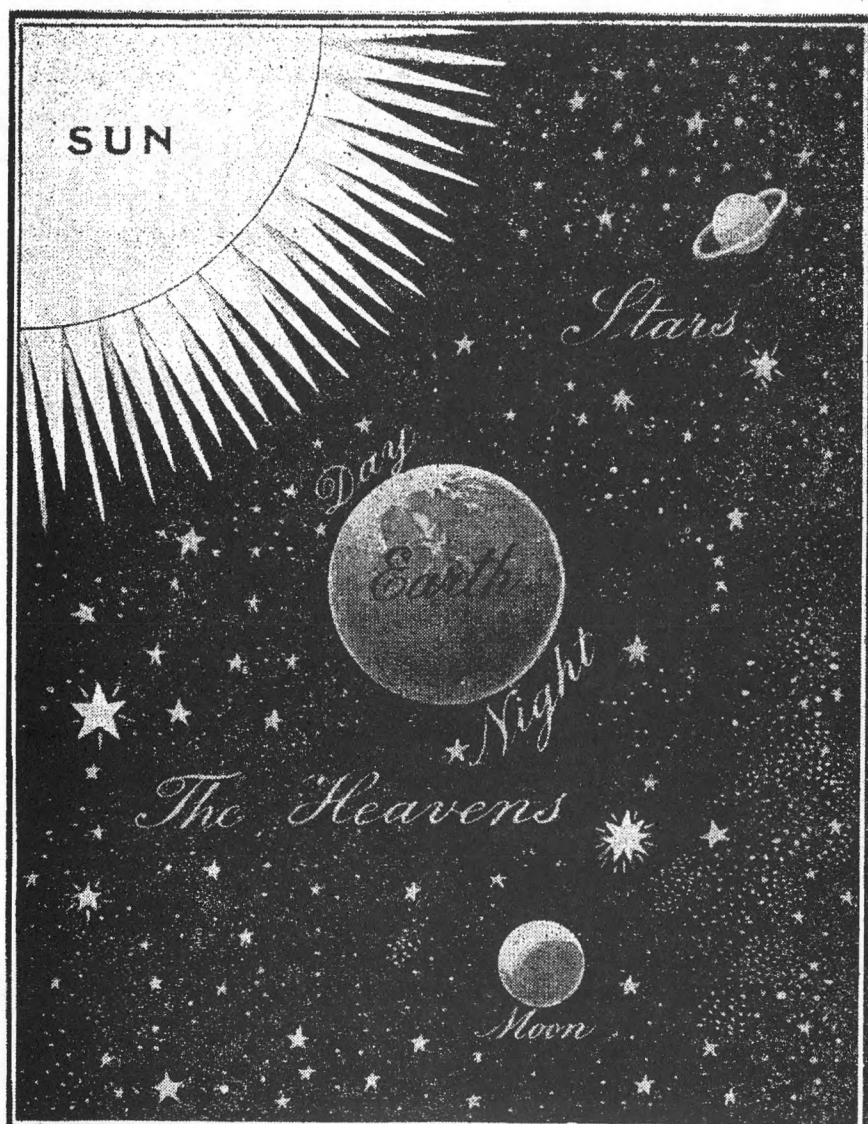
Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. (*Jer. 31:35-36; also see Psalm 89:36-37*)

If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return [i.e., 'be lifted off'], and have mercy on them. (*Jer. 33:20-26*)

SUMMARY:

These and a multitude of other Scripture passages are unconditional promises given to Abraham and his descendants, and are dependent upon God's faithfulness alone for their fulfillment. Being unconditional, they are not postponed until the future Millennial Age as some suppose. They must therefore have begun the process of their fulfillment when Divinely given, and seen their fruit by our present day. Indeed, they have!





God's seven witnesses that the Throne of David is still in existence reigning over the Kingdom of Israel.

Appendix 2

Israel On Assyrian Monuments

The following text was excerpted from Vol. 1, pages 357-402, of *Sacred Books And Early Literature Of The East*, Charles F. Horne, editor. Parke, Austin, and Lipscomb, Inc., New York & London, publisher, 1917.

Notes and illustrations have been added by the present editor and were not part of the original text.

The Records Of The Assyrian Kings

Assyria began to rise to military power as early as the period of the Tel-el-Amarna letters (1400 B.C.). At that time her rulers had become rivals of Babylon. But the fighting Assyrian kings met many a rebuff, and the age of their actual world-empire scarcely begins until we come to King Shalmaneser III, who ruled from 858-824 B.C. Shalmaneser was not, like the earlier Assyrian kings, a mere marauder, a ravager of other lands. He was a statesman, an organizer, who tried to retain permanent hold of the regions he had conquered, and to restore them to prosperity under his control. Shalmaneser III is also the first Assyrian king of whom we know definitely that he came in contact with the kings of the Bible story, the Hebrew rulers of Judah and Samaria, and the Aramaic kings of Damascus.



Stone Monument Commemorating the Wars of King Shalmaneser.

Shalmaneser asserts his victory over all these western kings; but when we allow for the boastful tone of Assyrian inscriptions it seems probable that they fairly held their own against him. The consolidation and extension of his power were mainly in his own valleys of the Tigris and Euphrates. Several of Shalmaneser's inscriptions have come down to us, the most noted being the one here given and known as 'the Black Obelisk' inscription. It is engraved on an obelisk of black marble, about five feet high, which was set up in his capital. On all four sides of the obelisk there are sculptured figures of vassals bringing tribute, among them being the tribute of 'Jehu of Israel,' of Bible fame.

...Next come the longer and still more boastful inscriptions of Sargon II (721-705 B.C.) and his son Sennacherib (705-681 B.C.). Both of these grim and furious destroyers ravaged the surrounding lands with a cruelty and a breadth of successful destruction previously unknown even to Assyrian annals. Again and again Sargon II records of a captured city, 'its king I flayed' or 'its warriors I set up on stakes.' It was in Sargon's reign that the kingdom of Israel was finally destroyed, though the Jewish history rightly attributes the final attack to his predecessor, Shalmaneser V, who began the campaign but died before completing it. Thus the actual destruction of Samaria, the capital of Israel, was accomplished by Sargon, and it was he who dragged the 'ten tribes' of the Hebrews away to Assyria as his captives and so utterly dispersed them that we know them only as the 'ten lost tribes.' Sargon in his inscription describes this capture of Samaria, its rebellion, and its second capture.



REPRESENTATION OF A SIEGE; FROM NIMRUD.

Sennacherib also tells of warring in Palestine, and boasts of his success against Hezekiah, King of Judah. He makes no mention of the story which the Bible tells of his losing an army by pestilence; but then the Assyrian kings never mention their defeats. We know



Scribes Writing down the Number of the Slain. (Koyunjik.)

that their campaigns were sometimes failures; but we have to read between the lines of their boasting to discover these. Sennacherib admits quite plainly that he did not conquer Jerusalem, but only held its king besieged 'like a caged bird,' and then abandoned the attack, for some reason which he did not care, in his pompous record, to admit.

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Cuneiform of the Name of Sennacherib.



From the Black Obelisk.

Jehu, King of Israel, Prostrating Himself before Shalmaneser.

The Black Obelisk Of Shalmaneser III

The Epigraphs Accompanying the Sculpture



From the Black Obelisk.

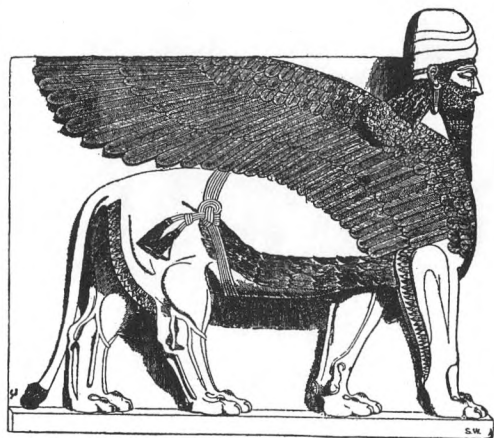
Jehu's Tribute to King Shalmaneser.

“The Tribute of ‘Su’a, of the country of the Guzanians: silver, gold, lead, articles of bronze, scepters for the King’s hand, horses, and camels with double backs: I received.

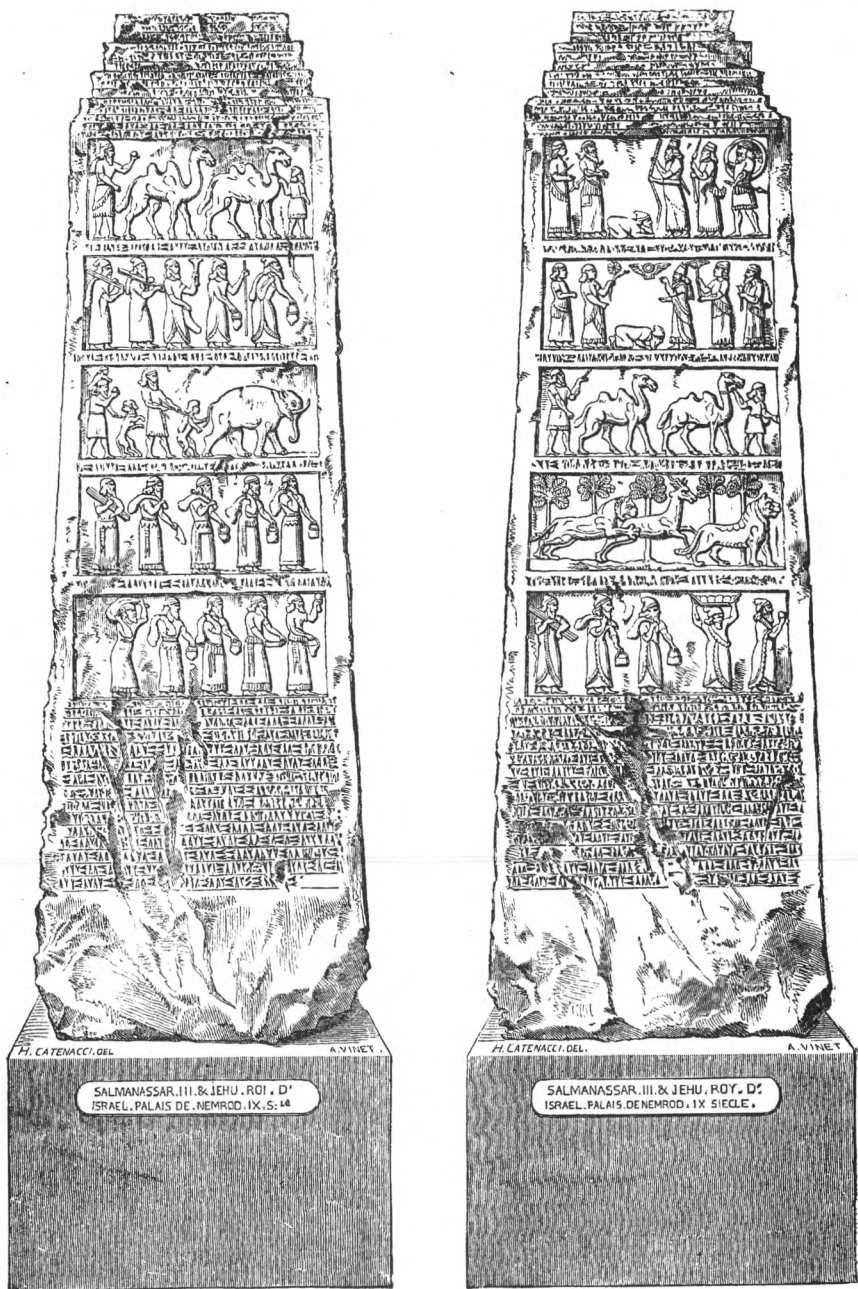
The tribute of Jehu, of the land of

Omri, silver, gold, bowls of gold, vessels of gold, goblets of gold, pitchers of gold, lead, scepters for the King’s hand, and staves: I received.

The tribute of the country of Muzri: camels with double backs, an ox of the river ‘Saceya, horses, wild asses, elephants, and apes: I received.



WINGED LION (NIMRUD).



THE BLACK OBELISK OF SHALMANESER II.

The tribute of Marduk-pal-itstsar, of the country of the 'Sukhians: silver, gold, pitchers of gold, tusks of the wild bull, staves, antimony, garments of many colors, and linen: I received.

The tribute of Garparunda, of the country of the Patinians: silver, gold, lead, bronze, gums, articles of bronze, tusks of wild bulls, and ebony: I received." [*End of Inscription*]

Editor's note to the Black Obelisk inscription: The House of Israel was not called "Israel" by the Assyrians, but instead, "Khumri," meaning the "House of Omri." In the inscription above we see the Israelite King Jehu identified by the Assyrians as from "the land of Omri," or Khumri. For additional information, see pages 86-88 of this book for a discussion of the 'Cymri'.

Inscription Of Sargon II In His Palace At Khorsabad

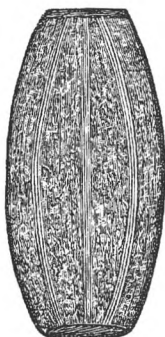
Palace of Sargon, the great King, the powerful King, King of the Legions, King of Assyria, Viceroy of the gods at Babylon, King of the Sumers and of the Akkads, favorite of the great gods...

I besieged and occupied the town of Samaria, and took 27,280 of its inhabitants captive. I took from them 50 chariots, but left them the rest of their belongings. I placed my lieutenants over them; I renewed the obligation imposed upon them by one of the Kings who preceded me...

Jaubid of Hamath, a smith, was not the legitimate master of the throne; he was an infidel and an impious man, and



Ancient Assyrian Bowman and Spearman.

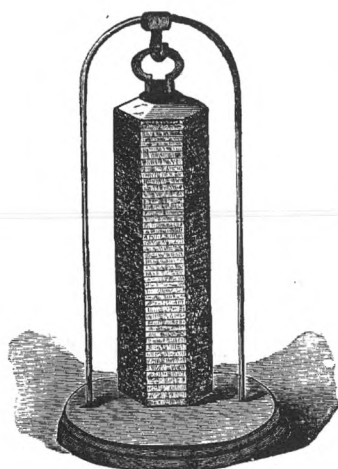


Sargon's Cylinder, recording the Conquest of Samaria. (Exhumed from Nineveh.)

and I killed the

reduced them to a heap of ruins. I recruited my forces with 200 chariots and 600 horsemen from among the inhabitants of the country of Hamath and added them to my empire.” *[End of Inscription]*

he had coveted the royalty of Hamath. He incited the towns of Arpad, Simyra, Damascus, and Samaria to rise against me, took his precautions with each of them, and prepared for battle. I counted all the troops of the god Ashur; in the town of Karkar, which had declared itself for the rebel, I besieged him and his warriors, I occupied Karkar and reduced it to ashes. I took him, himself, and had him flayed, chief of the rioters in each town, and



Sennacherib's Cylinder, on which is recorded his Attack on Hezekiah. (Now in the British Museum.)

Inscription Of Sennacherib

In the course of my campaign Beth-Dagon, J o p p a , Benebarqua, Azuru, the cities of Tsidqa, which had not quickly

thrown themselves at my feet, I besieged, I took, I carried away their spoil. The governors, chiefs, and people of Ekron who had cast Padi, their king according to Assyrian right and



SENNACHERIB (FROM THE PALACE WALL IN KHOR-SABAD).

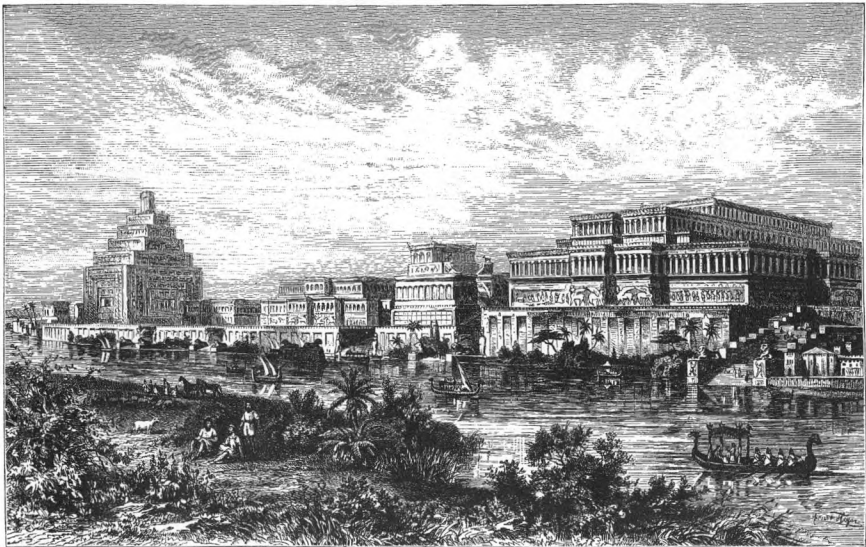


Ancient Assyrian Bowmen and Slingers.

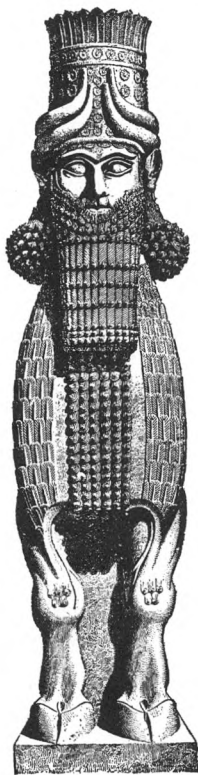
oath, into iron chains, and had, in hostile manner, given him to Hezekiah of Judah – he shut him up in prison – feared in their hearts. The kings of Egypt called forth the archers, chariots, and horses

of the king of Melukhkhi, a force without number, and came to their help; before the city of Eltekeh they arranged their battle array, appealing to their weapons. With the help of Ashur, my lord, I fought with them and accomplished their defeat. The chief of the chariots of the king of Melukhkhi my hands took alive in the fight. Eltekeh and Temnath I besieged, I took, and carried away their spoil.

To the city of Ekron I went; the governors and princes, who had committed a transgression, I killed and bound their corpses on



ASSYRIAN PALACES AT NINEVEH (RESTORED).



FRONT VIEW OF WINGED BULL
(KHORSABAD)

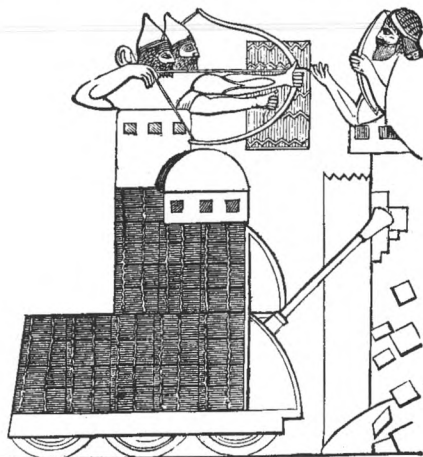
poles around the city. The inhabitants of the city who had committed sin and evil I counted as spoil; to the rest of them who had committed no sin and wrong, who had no guilt, I spoke peace. Padi, their King, I brought forth from the city of Jerusalem; upon the throne of lordship over them I placed him.

The tribute of my lordship I laid upon him. But Hezekiah, of Judah, who had not submitted to my yoke, I besieged 46 of his strong cities, fortresses, and small cities of their environs, without number, and by casting down the walls and advancing the engines, by an assault of the light-armed soldiers, by breaches, by

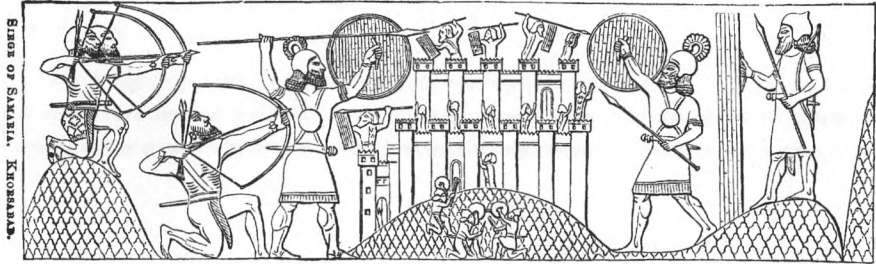
striking, and by axes I took them; 200,150 men, young and old, male and female, horses, mules, asses, camels, oxen, and sheep without number I brought out from them, I counted them as spoil. Hezekiah himself I shut up like a caged bird in Jerusalem, his royal city; the walls I fortified against him, and whosoever came out of the



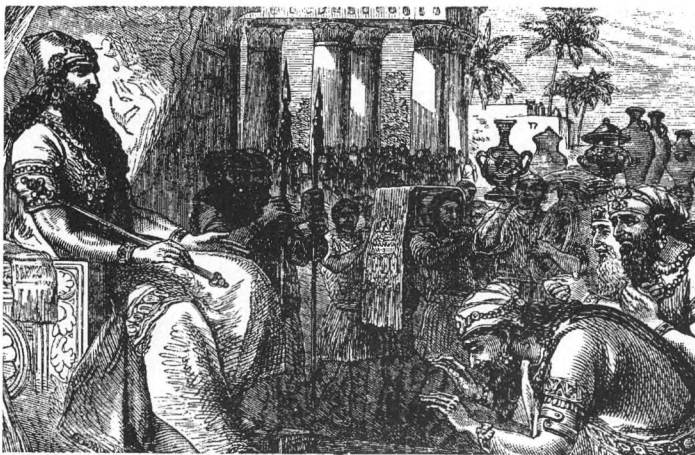
From a Pictorial Slab.
Sennacherib, King of Assyria.



Ancient Assyrian Battering-ram supporting a Tower containing Warriors.



gates of the city I turned back. His cities, which I had plundered, I divided from his land and gave them to Mitinti, King of Ashdod, to Padi, King of Ekron, and to Tsil-Bal, King of Gaza, and thus diminished his territory. To the former tribute, paid yearly, I added the tribute of alliance of my lordship, and laid that upon him. Hezekiah himself was overwhelmed by the fear of the brightness of my lordship; the Arabians and his other faith warriors whom, as a defense for Jerusalem, his royal city, he had brought in, fell into fear. With 30 talents of gold and 800 talents of silver, precious stones, gukhli daggassi, large lapis lazuli, couches of ivory, thrones of ivory, ivory, usu wood, boxwood of every kind, a heavy treasure, and his daughters, his women of the palace, the young men and young women, to Nineveh, the city of my lordship, I caused to be



JEHU'S EMBASSY BEFORE SHALMANESER II.

brought after me, and he sent his ambassadors to give tribute and to pay homage."

[End]

Appendix 3

The Persian Monument

INSCRIPTION OF DARIUS ON THE ROCK OF BEHISTUN

CONNECTING THE HOUSE OF ISRAEL WITH EUROPEAN TRIBES.

Excerpt from *Records Of The Past*, Vol. 1, pages 109-132

Samuel Bagster & Sons, London, 1875

Translated by Sir Henry Rawlinson

Introductory comments by J.S. Brooks

The editor of *Records Of The Past* comments, "The great triumphal tablet of Darius Hystaspes, exhibiting the figures of the victorious king and his attendants and of ten vanquished chiefs, and accompanied by a record in three languages, which extends to nearly a thousand lines of Cuneiform writing, is engraved on the face of a precipitous rock at Behistun near the town of Kermanshah on the Western frontiers of Media." (p.109)

The *Bible Research Handbook*, published in 1972 by the Covenant Publishing Company (currently out of print) has this to say, "The rock carries on its face an important cuneiform inscription of Darius Hystaspes (Darius the Great). This inscription, which was cut circa 516 B.C., records in three languages – Persian, Susian (Median), and Babylonian – the names of twenty-three provinces

subject to him. In the Persian and Susian versions one of these provinces is called Scythia, the root of which is, phonetically, Sak. In the Babylonian text this province is called “(matu) Gi-mi-ri”, translated “land of the Cimmerians.” Sir Henry Rawlinson, who first copied and translated the inscription – although not disposed definitely to identify these Gimiri with the Cimmerians (Kimmerii or Cumri) – was prepared to accept the probability of a connection between them. The Behistun Rock inscription establishes that the Sacae lived in the land of the Cimmerians (modern north-west Persia) and that they formed part of the agglomeration of peoples known to the ancients as Scythians (or Skythians or Skuths).” (*Bible Research Handbook, Volume II, Serial 572.9355*)

As discussed by Mr. W.H. Bennett in the main body of this book, we find the House of Israel referred to in Scripture as the House of Isaac or **Saka**, and known to popular history as the **Scythians** who overspread Europe. They are called **Sacae**, **Sacan**, and **Sacians** in the following translation of Darius’ inscription.

The importance of the Behistun Rock is that it connects the people known in Persian and Median as **Saka** or **Scythians**, the House of Isaac or Israelites, with the tribes known in Babylonian as **Cimmerian** or **Gimiri**. The *Bible Research Handbook* also points out that, “The name ‘**Gimiri**’ ...is phonetically close to ‘**Khumri**’, the name by which the Ten Tribes were known to the Assyrians... According to [Assyrian scholar] Pinches the **kh** was pronounced -g.”

To summarize, it is a well-proven fact that the people known in Assyrian as **Khumri** (which is phonetically the same as **Gimiri** or **Cimmerian**) were the House of Israel. (*see Appendix 2*) The Behistun Rock further proves that these ‘**Gimiri**’ were the same people as the ‘**Saka**’ (which is phonetically the same as both ‘**Isaac**’ and ‘**Scythians**’). Therefore, all five of these ancient tribal names, Saka, Scythian, Cimmerian, Gimiri, and Khumri are identified as Israelites, as they were known in other languages. Following is an important excerpt from Darius’ long inscription.

KEY NAMES:

Assyrian name for Israel on Shalmaneser's Black Obelisk was

KHUMRI

Babylonian equivalent pronounced similar to Assyrian Khumri

was **GIMIRI**

Behistun Rock inscription identifies the people called Gimiri as the

SAK OR SACAE

Bible refers to Israel as the House of Isaac, phonetic equivalent to

SAK OR SACAE

Historians identify the Sak or Sacae who overspread Europe as the

SCYTHIANS

Historians identify the Gimiri who overspread Europe as the

CIMMERIANS

The ancient words of Darius on the Behistun Rock
Translation of the Inscription
Column 1

I am Darius, the great King, the King of Kings, the King of Persia, the King of the provinces, the son of Hystaspes, the grandson of Arsames, the Achaemenian.

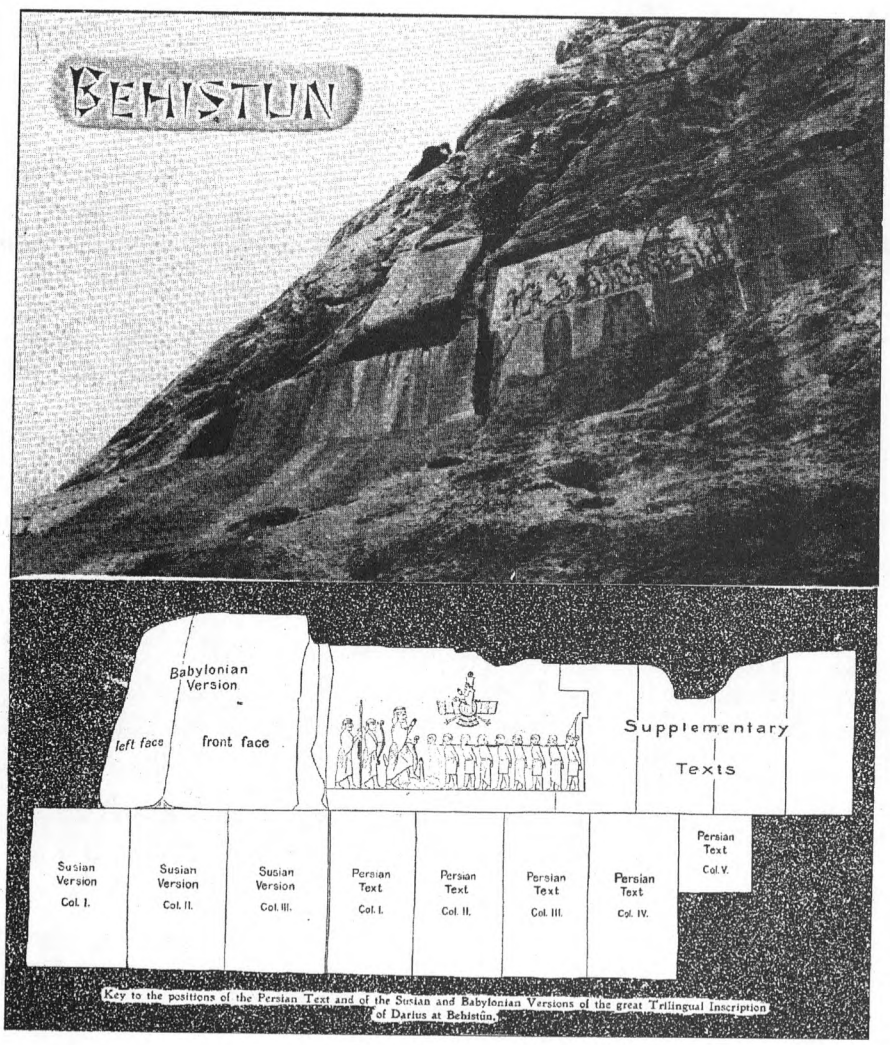
Says Darius the King: My father was Hystaspes; of Hystaspes the father was Arsames; of Arsames the father was Ariyaramnes; of Ariyaramnes the father was Teispes; of Teispes the father was Achaemenes.

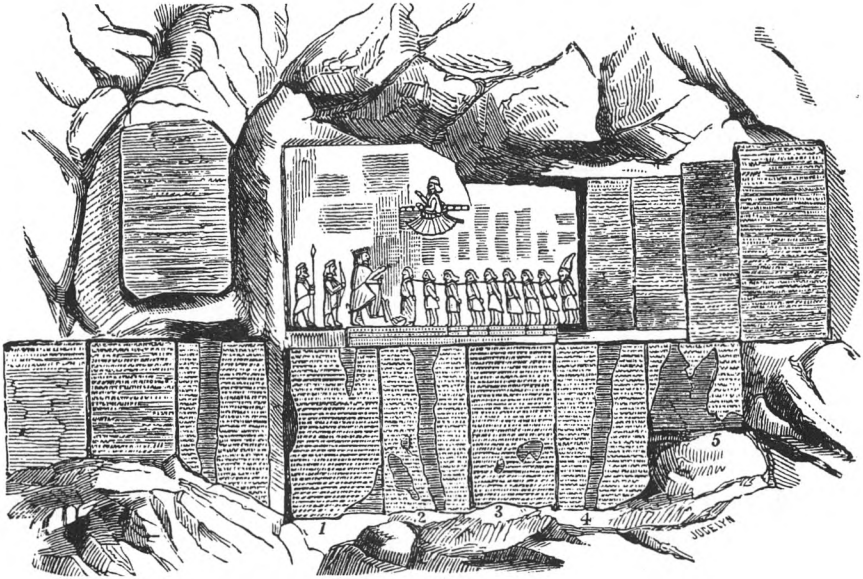
Says Darius the King: On that account we are called Achaemenians; from antiquity we have descended; from antiquity those of our race have been Kings.

Says Darius the King: There are eight of my race who have been Kings before me, I am the ninth; for a very long time we have been Kings.

Says Darius the King: By the grace of Ormazd I am King; Ormazd has granted me the empire.

Says Darius the King: These are the countries which belong to me, by the grace of Ormazd I have become King of them, Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, those which are of the sea, Sparta, Ionia, Media, Armenia, Cappadocia, Parthia, Zarangia,





Aria, Chorasmia, Bactria, Sogdiana, Gandara, the *Sacae*, the Satagydes, Arachosia, and Mecia, in all twenty-three countries.

Says Darius the King: These are the countries which belong to me; by the grace of Ormazd they have become subject to me, they have brought tribute to me. That which has been said unto them by me, both by night and by day it has been performed by them.

Says Darius the King: Within these countries whoever was good, him have I cherished and protected; whoever was evil, him have I utterly destroyed. By the grace of Ormazd these countries have obeyed my laws. As to them it has been said by me, thus has it been done by them.

Says Darius the King: Ormazd granted me the empire. Ormazd brought help to me so that I gained this empire. By the grace of Ormazd I hold this empire.

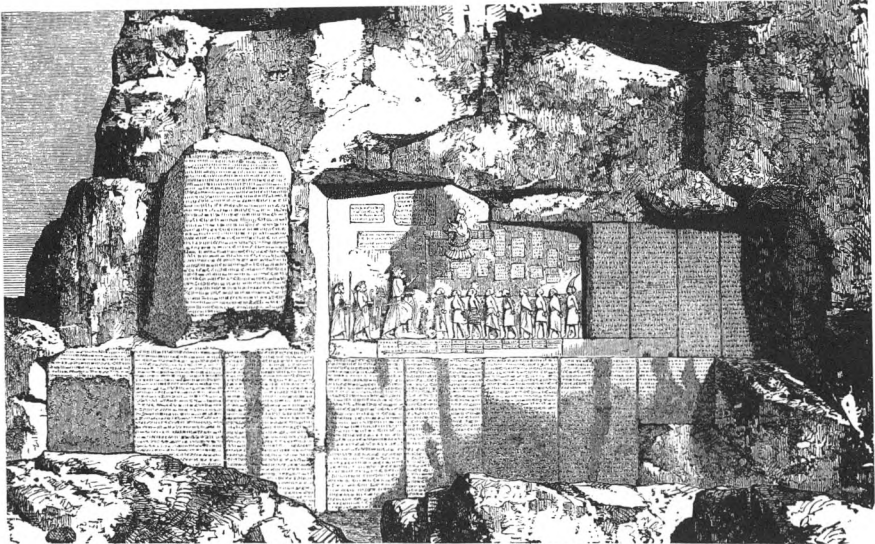
Says Darius the King: This is what was done by me, before I became King. He who was named Cambyses the son of Cyrus of our race, he was here King before me. There was of that Cambyses a

brother named Bardes; he was of the same father and mother as Cambyses. Afterwards Cambyses slew this Bardes. When Cambyses slew Bardes it was not known to the state that Bardes was killed. Then Cambyses proceeded to Egypt. When Cambyses had gone to Egypt, the state became wicked; then the lie became abounding in the land, both in Persia and in Media, and in the other provinces.

Says Darius the King: Afterwards there was a certain man, a Magian, named Gomates. He arose from Pissiachada, the mountain named Arakadres, from thence; on the 14th day of the month Viyakhana then it was that he arose. To the state he thus falsely declared: "I am Bardes the son of Cyrus, the brother of Cambyses." Then the whole state became rebellious; from Cambyses it went over to him, both Persia and Media, and the other provinces. He seized the empire; on the 9th day of the month Garmapada [the 5th month], then it was he thus seized the empire. Afterwards Cambyses killing himself died.

Says Darius the King: The empire, of which Gomates, the Magian, dispossessed Cambyses, that empire had been in our family from the olden time. After Gomates the Magian had dispossessed Cambyses of Persia and Media and the dependent provinces, he acted with his own party, he became king.

Says Darius the King: There was not a man, neither Persian, nor Median, nor any one of our family, who could dispossess of the empire that Gomates, the Magian. The state feared him exceedingly. He slew many people who had known the old Bardes; for that reason he slew the people "Lest they should recognize me that I am not Bardes the son of Cyrus." There was not any one bold enough to say aught against Gomates the Magian until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the 10th day of the month Bagayadish [first month] then it was, with my faithful men I slew that Gomates, the Magian and the chief men who were his followers. The fort named Sictachotes, in the district of Media, named Nisaea, there I slew him; I dispossessed him of the empire. By the grace of Ormazd I became King; Ormazd granted me the scepter.



ROCK INSCRIPTION OF BEHISTUN, PERSIA.

Says Darius the King: The empire that had been wrested from our race, that I recovered, I established it in its place; as in the days of old; thus I did . The temples which Gomates the Magian had destroyed, I rebuilt; I reinstituted for the state the sacred chaunts and (sacrificial) worship, and confided them to the families which Gomates the Magian had deprived of those offices. I established the kingdom in its place, both Persia and Media, and the other provinces; as in the days of old; thus I restored that which had been taken away. By the grace of Ormazd I did this. I laboured until I had established our family in its place as in the days of old. I laboured, by the grace of Ormazd, (in order) that Gomates the Magian might not supersede our family.

Says Darius the King: That is that which I did after that I became king.

Says Darius the King: When I had slain Gomates the Magian, then a certain man, named Atrines, the son of Opadarmes, he arose; to the state of Susiana he thus said: "I am King of Susiana." Then the people of Susiana became rebellious; they went over to that Atrines; he became King of Susiana. And a certain man, a Babylonian, named



Nadinta-belus the son of Aenares, he arose. The state of Babylonia he thus falsely addressed: "I am Nabochodrossor the son of Nabonidus." Then the entire Babylonian state went over to that Nadinta-belus. Babylon became rebellious. He seized the government of Babylonia.

Says Darius the King: Then I sent to Susiana; that Atrines was brought to me a prisoner. I slew him.

Says Darius the King: Then I proceeded to Babylon against that Nadinta-belus, who was called Nabochodrossor. The forces of Nadinta-belus held the Tigris; there they had come, and they had boats. Then I divided my army; one portion I supplied with camels; the other I mounted on horses; Ormazd brought help to me; by the grace of Ormazd I succeeded in passing the Tigris. Then I entirely defeated the army of that Nadinta-belus. On the 27th day of the month of Atriyatiya [9th month] then it was that we thus fought.

Says Darius the King: Then I marched against Babylon. When I arrived near Babylon, the city named Zazana, upon the Euphrates, there that Nadinta-belus who was called Nabochodrossor, came with a force before me offering battle. Then we fought a battle. Ormazd brought help to me; by the grace of Ormazd, I entirely defeated the force of Nadinta-belus. A part of the army was driven into the water; the water destroyed them. On the 2nd day of the month Anamaka [10th month], then it was that we thus fought the battle.

[End of Column No. 1, which extends to ninety-six lines, and the writing of which is generally in good preservation.]

COLUMN 2

Says Darius the King: Then Nadinta-belus with a few horsemen fled to Babylon. Then I proceeded to Babylon; I both took Babylon and seized that Nadinta-belus. Afterwards I slew that Nadinta-belus at Babylon.

Says Darius the King: Whilst I was at Babylon these are the countries which revolted against me: Persis, Susiana, Media, Assyria, Armenia, Parthia, Margiana, Sattagydia, and *Sacia*...

COLUMN 5

- A. Repetition of the first four paragraphs of Column 1 above.
- B. Tablet attached to the prostrate figure on which the victor King tramples:
 "This Gomates, the Magian, was an imposter; he thus declared, 'I am Bardes, the son of Cyrus. I am the King.'"
- C. Adjoining the first standing figure:
 "This Atrines was an impostor; he thus declared; 'I am King of Susiana.'"
- D. Adjoining the second standing figure:
 "This Nadinta-belus was an impostor; he thus declared, 'I am Nabochodrossor, the son of Nabonidus; I am King of Babylon.'"
- E. Adjoining the third standing figure:
 "This Phraortes was an impostor; he thus declared, 'I am Xathrites, of the race of Cyaxares; I am King of Media.'"

F. Above the fourth standing figure:

“This Martes was an impostor; he thus declared, ‘I am Imanes, the King of Susiana.’”

G. Adjoining the fifth standing figure:

“This Sitratachmes was an impostor; he thus declared, ‘I am King of Sagartia, of the race of Cyaxares.’”

H. Adjoining the sixth standing figure:

“This Veisdates was an impostor; he thus declared, ‘I am Bardes, the son of Cyrus. I am the King.’”

I. Adjoining the seventh standing figure:

“This Aracus was an impostor; he thus declared, ‘I am Nabochodrossor, the son of Nabonidus. I am the King of Babylon.’”

J. Adjoining the eighth standing figure:

“This Phraates was an impostor; he thus declared, ‘I am the King of Margiana.’”

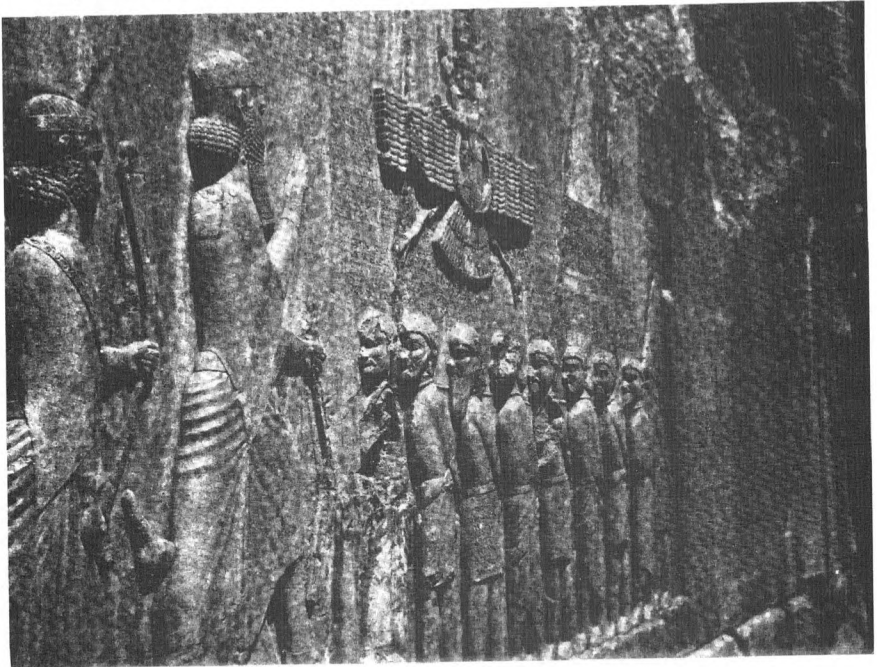
K. Above the ninth or supplemental figure with the high cap:

“This is Sakuka, the *Sacan*.’”

CONCLUSION

Sir Henry Rawlinson comments on the final column above as follows: “Of the thirty-five lines which compose a supplementary half column, divided into 6 paragraphs, it is impossible to give a complete translation, one side of the tablet being entirely destroyed. From such portions as are decipherable it appears to contain an account of two other revolts; one in Susiana, conducted by a man named,imim; and the other by **Saku’ka, the chief of the Sacae**, who dwelt upon the Tigris.”

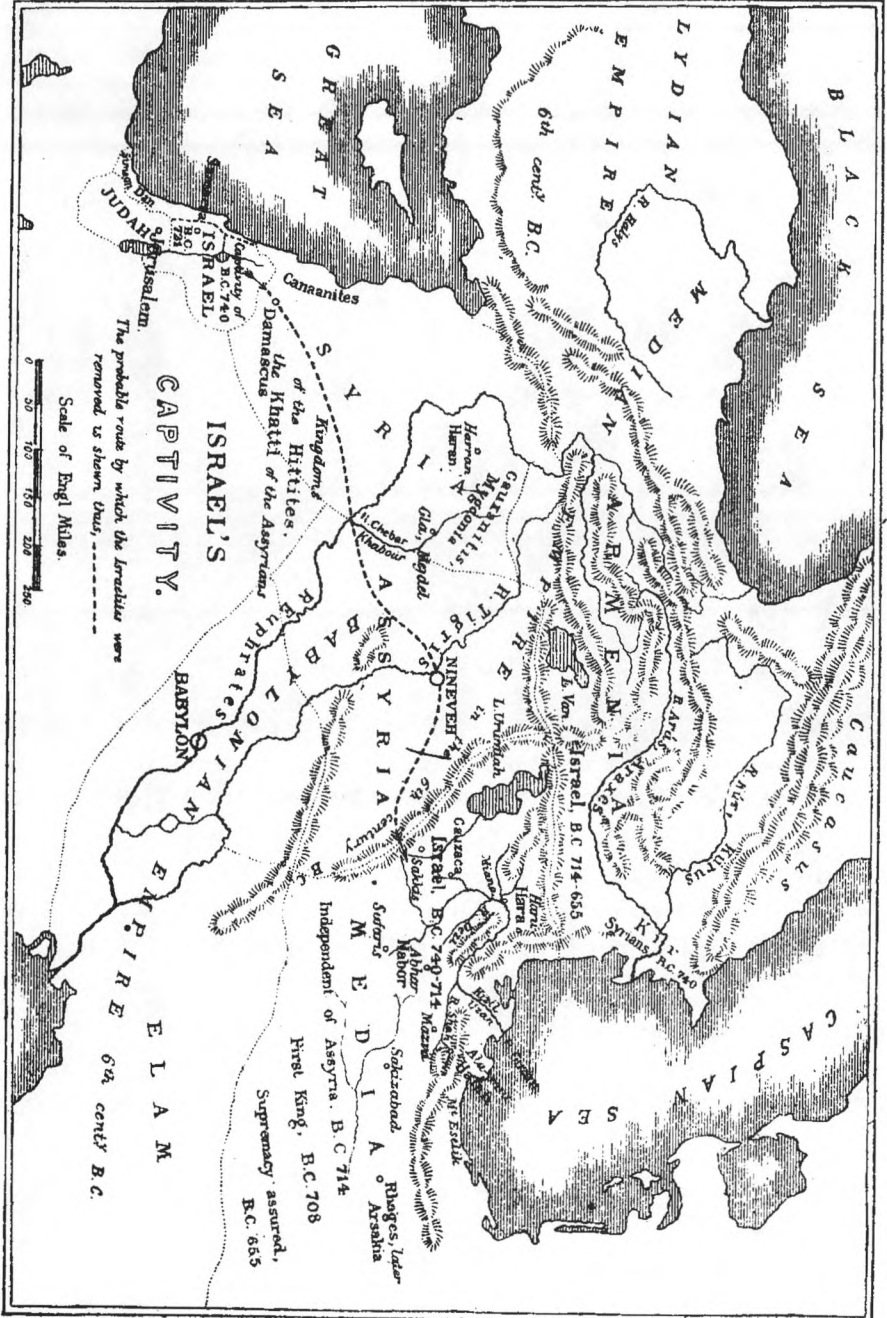
The Behistun Rock: Close-up of figures, Darius before the conquered chieftains. (Courtesy of the British Museum)



“We have reasonable grounds for regarding the GIMIRRI, or CIMMERIANS, who first appeared on the confines of Assyria and Media in the seventh century B.C., and the SACAE of the Behistun Rock, nearly two centuries later, as identical with the BETH-KHUMREE of Samaria, or the Ten Tribes of the House of Israel.”

-George Rawlinson, note in his translation of
History of Herodotus, Book VII, p. 378





Appendix 4

The Spartan Israelites

Hebrew Colonization In Early Greece

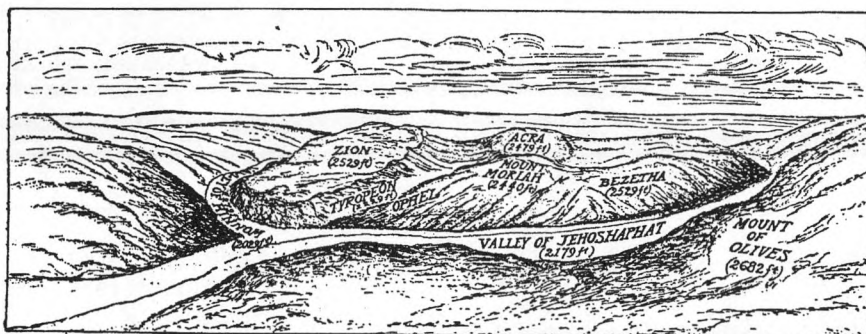
The Witness Of The Apocrypha

And Flavius Josephus

An important and fascinating correspondence took place between the Jewish high priest and the king of the Spartans (Lacedemonians) of Greece. The date of this correspondence has been commonly assigned by Palmer, Grimm and others, to B.C. 330-309. It provides evidence that the early inhabitants of Greece were in fact Israelites.

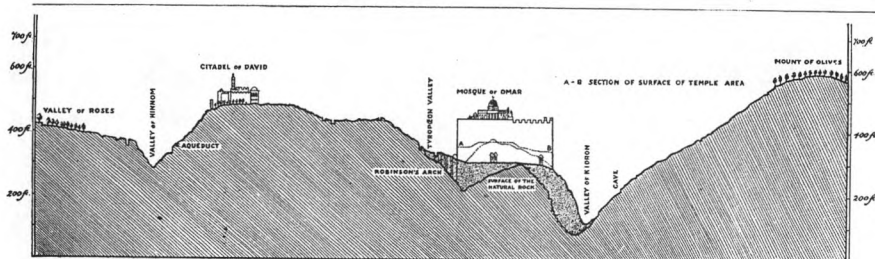
In the Apocryphal book of *First Maccabees* chapter 12, verses 5-23, we read:

“And this is the copy of the letters which Jonathan wrote to the Lacedemonians: Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting: There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify. At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein



SKETCH SHOWING TOPOGRAPHICAL FEATURES OF JERUSALEM.
(After Fulton, "The Beautiful Land.")

declaration was made of the league and friendship, lest we should become strangers to you altogether, for there is a long time passed since ye sent unto us. We therefore at all times without ceasing, both in our feast, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren, and we are right of your honour. As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us. Howbeit we would not be troublesome unto you, nor to others of our confederates and friends in these wars. For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league. We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the



CROSS-SECTIONAL VIEW OF JERUSALEM (WEST TO EAST) AS SEEN FROM THE SOUTH.
(After Hoyt, "Die Kreuzung.")

renewing of our brotherhood. Wherefore now you shall do well to give us an answer thereto. And this is the copy of the letters which Onias sent: Areus king of the Lacedemonians to Onias the high priest, greeting: It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham. Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore our ambassadors to make report unto you on this wise.”

Flavius Josephus

We reproduce the passage from Flavius Josephus further relating to this kinship of the Jews of the Maccabean age with the Spartans. It includes an answer to the above letter of Areus king of the Lacedemonians to Onias the high priest:

“Jonathan having thus gotten a glorious victory, and slain two thousand of the enemy, returned to Jerusalem. So when he saw that all his affairs prospered according to his mind, by the providence of God, he sent ambassadors to the Romans, being desirous of renewing that friendship which their nation had with them formerly. He enjoined

the same ambassadors, that, as they came back, they should go to the Spartans, and put them in mind of their friendship and kindred.* So when the ambassadors came to Rome, they went into their senate, and said what they were commanded by Jonathan their high priest to say, how he had sent them to confirm their

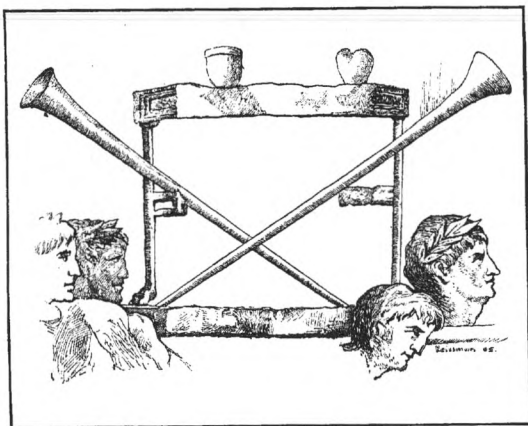


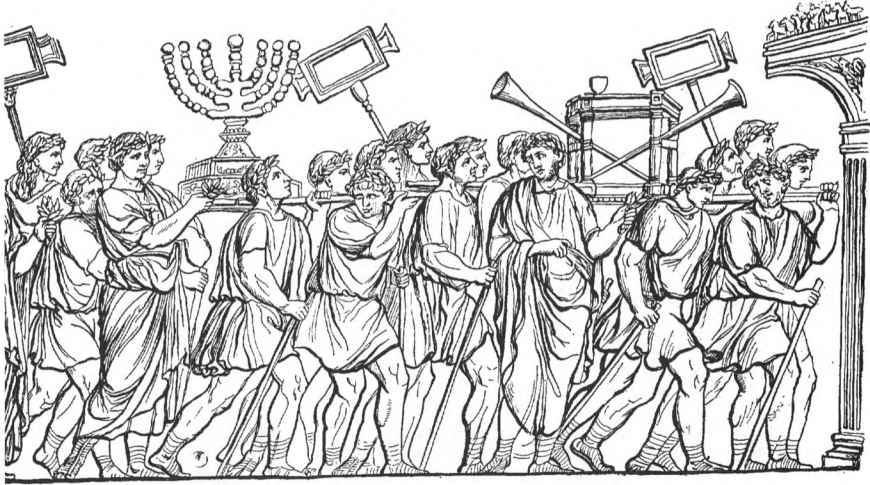
Table of Showbread, Pictured on the Arch of Titus.
(After Reland, “De Spoliis Templi,” 1716.)



JOSEPHUS.

had received of Jonathan to them; a copy of which here follows: 'Jonathan, the high priest of the Jewish nation, and the senate, and body of the people of the Jews, to the ephori and senate, and body of the people of the Lacedemonians, send greeting. If you be well, and both your public and private affairs be agreeable to your mind, it is according to our wishes. We are well also. When in former times an epistle was brought to Onias, who was then our high priest, from Areus, who at that time was your king, by Demoteles, concerning the kindred that was between us and you, a copy of which is here subjoined, we both joyfully received the epistle, and were well pleased with Demoteles and Areus, although we did not need such a demonstration, because we were well satisfied about it from the sacred

friendship. The senate then confirmed what had been formerly decreed concerning their friendship with the Jews, and gave them letters to carry to all the kings of Asia and Europe, and to the governors of the cities, that they might safely conduct them to their own country. Accordingly, as they returned, they came to Sparta, and delivered the epistle which they



SPOILS OF THE TEMPLE, PICTURED ON THE ARCH OF TITUS.
(After Bartoli's "Admiranda.")

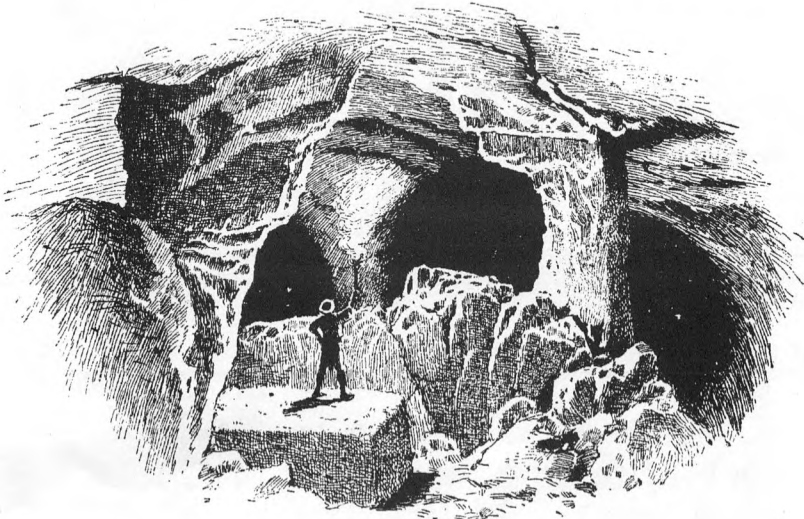
writings, yet did not we think fit first to begin the claim of this relation to you, lest we should seem too early in taking to ourselves the glory which is now given us by you. It is a long time since this relation of ours to you hath been renewed; and when we, upon holy and festival days, offer sacrifices to God, we pray to Him for your preservation and victory. As to ourselves, although we have had many wars that have compassed us around, by reason of the covetousness of our neighbours, yet did not we determine to be troublesome either to you or others that were related to us;+ but since we have now overcome our enemies, and have occasion to send Numenius the son of Antiochus, and Antipater the son of Jason, who are both honourable men belonging to our senate, to the Romans, we gave them this epistle to you also, that they might renew that friendship which is between us. You will therefore do well yourselves to write to us, and send us an account of what you stand in need of from us, since we are in all things disposed to act according to your desires.' So the Lacedemonians received the ambassadors kindly, and made a decree for friendship and mutual assistance, and sent it to them."

(excerpt from, *Antiquities xiii.5* by Flavius Josephus)

Notes:

* *The ambassadors claim "brotherhood" and "kindred" with the Spartans, but only "friendship" with the Romans.*

+ *"to you or to others that were related to us" - Jewish opinion did not exclude Israelite origin to other nations, but claimed it.*



QUARRIES UNDER JERUSALEM, FROM WHICH THE STONE FOR SOLOMON'S TEMPLE WAS OBTAINED.

THE GREEK HERCULES AND THE HEBREW SAMSON

A fascinating connection exists between the Greek Hercules and the Biblical Samson. The Hebrew Samson was born of the tribe of Dan. (*Judges 13:2-25*) Greek history tells us that a people called "Danioi" came to trade and colonize Greece in ancient times, settling in a region called "Argos." The word *Hercules* in Greek is "Heracles," which is virtually identical with the Hebrew plural word for traders, "Heraclim," and Heracles is said to have come from Argos himself! The Greek myths tell that the Danioi were descended from a patriarch "Danaos" who was the son of "Bela," and sailed from Egypt. In the Bible, the Hebrew patriarch Dan was the son of the concubine "Bilhah" (*Gen. 30:3-6*), and the Israelites were in Egypt at the time that Danaos set sail to Greece from there. (*Please see pages 31-35*)

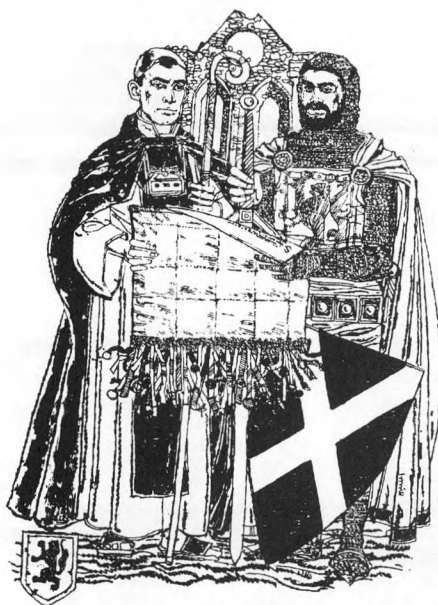
Appendix 5

The Scottish Declaration

The Declaration of Arbroath 1320 A.D.

English Translation

To the most Holy Father and Lord in Christ, the Lord John, by divine providence Supreme Pontiff of the Holy Roman and Universal Church, his humble and devout sons Duncan, Earl of Fife, Thomas Randolph, Earl of Moray, Lord of Man and of Annandale, Patrick Dunbar, Earl of March, Malise, Earl of Strathearn, Malcolm, Earl of Lennox, William, Earl of Ross, Magnus, Earl of Caithness and Orkney, and William, Earl of Sutherland; Walter, Steward of Scotland, William Soules, Butler of Scotland, James, Lord of Douglas, Roger Mowbray, David, Lord of Brechin, David Graham, Ingram Umfraville, John Menteith, guardian of the earldom of Menteith, Alexander Fraser, Gilbert Hay, Constable of Scotland, Robert Keith, Marischal of Scotland, Henry St Clair, John Graham, David Lindsay, William Oliphant, Patrick Graham, John Fenton, William Abernethy, David Wemyss, William Mushet, Fergus of Ardrossan, Eustace Maxwell, William Ramsay, William Mowat, Alan Murray, Donald Campbell, John Cameron, Reginald Cheyne, Alexander Seton, Andrew Leslie, and Alexander Straiton, and the other barons and freeholders and the whole community of the realm of Scotland send



THE SCOTTISH DECLARATION OF INDEPENDENCE

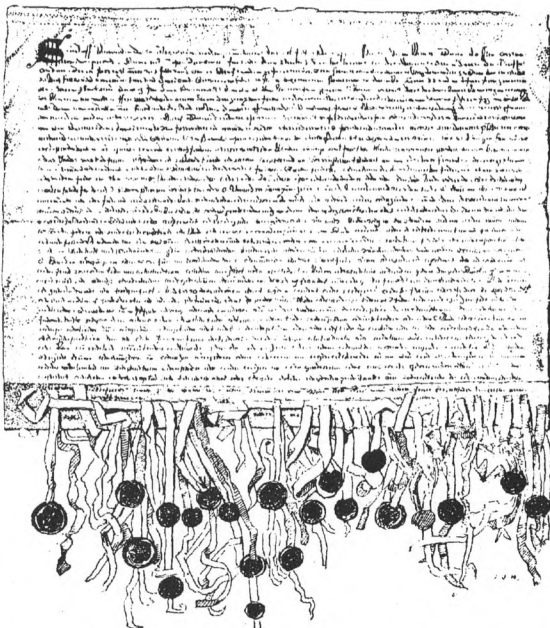
all manner of filial reverence, with devout kisses of his blessed feet.

Most Holy Father and Lord, we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. They journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came, twelve hundred years after the people of Israel

crossed the Red Sea, to their home in the west where they still live today. The Britons they first drove out, the Picts they utterly destroyed, and, even though very often assailed by the Norwegians, the Danes and the English, they took possession of that home with many victories and untold efforts; and, as the historians of old time bear witness, they have held it free of all bondage ever since. In their kingdom there have reigned one hundred and thirteen kings of their own royal stock, the line unbroken by a single foreigner. The high qualities and deserts of these people, were they not otherwise manifest, gain glory enough from this: that the King of kings and Lord of lords, our Lord Jesus Christ, after His Passion and Resurrection, called them, even though settled in the uttermost parts of the earth, almost the first to His most holy faith. Nor would He have them confirmed in that faith by merely anyone but by the first of His Apostles — by calling, though second or third in rank — the most gentle Saint Andrew, the Blessed Peter's brother, and desired him to keep them under his protection as their patron forever.

The Most Holy Fathers your predecessors gave careful heed to these things and bestowed many favours and numerous privileges on this same kingdom and people, as being the special charge of the Blessed Peter's brother. Thus our nation under their protection did indeed live in freedom and peace up to the time when that mighty prince the King of the English, Edward, the father of the one who reigns today, when our kingdom had no head and our people harboured no malice or treachery and were then unused to wars or invasions, came in the guise of a friend and ally to harass them as an enemy. The deeds of cruelty, massacre, violence, pillage, arson, imprisoning prelates, burning down monasteries, robbing and killing monks and nuns, and yet other outrages without number which he committed against our people, sparing neither age nor sex, religion nor rank, no one could describe nor fully imagine unless he had seen them with his own eyes.

But from these countless evils we have been set free, by the help of Him Who though He afflicts yet heals and restores, by our most tireless Prince, King and Lord, the Lord Robert. He, that his people and his heritage might be delivered out of the hands of our enemies, met toil and fatigue, hunger and peril, like another Macabaeus or Joshua and bore them cheerfully. Him, too, divine providence, his right of succession according to our laws and customs



which we shall maintain to the death, and the due consent and assent of us all have made our Prince and King. To him, as to the man by whom salvation has been wrought unto our people, we are bound both by law and by his merits that our freedom may be still maintained, and by him, come what may, we mean to stand. Yet if he should give up what he has begun, and agree to make us or our kingdom subject to the King of England or the English, we should exert ourselves at

once to drive him out as our enemy and a subverter of his own rights and ours, and make some other man who was well able to defend us our King; for, as long as but a hundred of us remain alive, never will we on any conditions be brought under English rule. It is in truth not for glory, nor riches, nor honours that we are fighting, but for freedom — for that alone, which no honest man gives up but with life itself.

Therefore it is, Reverend Father and Lord, that we beseech your Holiness with our most earnest prayers and suppliant hearts, inasmuch as you will in your sincerity and goodness consider all this, that, since with Him Whose vice-regent on earth you are, there

Declaration of Arbroath



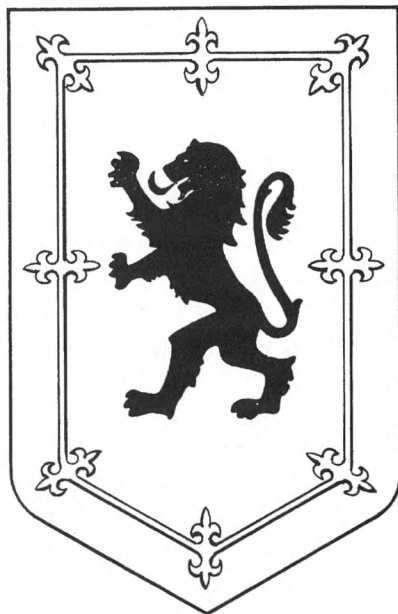
ILLUSTRATION OF THE DRAFTING OF THE DECLARATION OF ARBROATH
TAKEN FROM A STAMP PRODUCED BY THE G.P.O.



SCOTTISH ROYAL ARMS

is neither weighing nor distinction of Jew and Greek, Scotsman or Englishman, you will look with the eyes of a father on the troubles and privation brought by the English upon us and upon the Church of God. May it please you to admonish and exhort

the King of the English, who ought to be satisfied with what belongs to him since England used once to be enough for seven kings or more, to leave us Scots in peace, who live in this poor little Scotland, beyond which there is no dwelling-place at all, and covet nothing but our own. We are sincerely willing to do anything for him, having regard to our condition, that we can, to win peace for ourselves. This truly concerns you, Holy Father, since you see the savagery of the heathen raging against the Christians, as the sins of Christians have indeed deserved, and the frontiers of



Christendom being pressed inward every day; and how much it will tarnish your Holiness's memory if (which God forbid) the Church suffers eclipse or scandal in any branch of it during your time, you must perceive. Then rouse the Christian princes who for false reasons pretend that they cannot go to the help of the Holy Land because of wars they have on hand with their neighbours. The real reason that prevents them is that in making war on their smaller neighbours they find quicker profit and weaker resistance. But how cheerfully our Lord the King and we too would go there if the King of the English would leave us in peace, He from Whom nothing is hidden well knows; and we profess and declare it to you as the Vicar of Christ and to all Christendom. But if your Holiness puts too much faith in the tales the English tell and will not give sincere belief to all this, nor refrain from favouring them to our prejudice, then the slaughter of bodies, the perdition of souls, and all the other misfortunes that will follow, inflicted by them on us and by us on them, will, we believe, be surely laid by the Most High to your charge.

To conclude, we are and shall ever be, as far as duty calls us, ready to do your will in all things, as obedient sons to you as His Vicar; and to Him as the Supreme King and Judge we commit the maintenance of our cause, casting our cares upon Him and firmly trusting that He will inspire us with courage and bring our enemies to nought. May the Most High preserve you to his Holy Church in holiness and health and grant you length of days.



Given at the monastery of Arbroath in Scotland on the sixth day of the month of April in the year of grace thirteen hundred and twenty and the fifteenth year of the reign of our King aforesaid.

Endorsed: Letter directed to our Lord the Supreme Pontiff by the community of Scotland.



Perhaps the leading Christian theologian at the dawn of the 18th century was the noted French minister and Huguenot refugee, **Jacques Abbadie**. In 1723, Abbadie published his commentary on the Book Of Revelation, entitled, "The Triumph of Providence." In a chapter titled, "**Israel reappeared amongst the Scythians**," he wrote, "*Unless the ten tribes of Israel are flown into the air, or sunk into the earth, they must be those ten Gothic tribes that entered Europe in the fifth century, [BC]...and founded the ten nations of modern Europe. If the Ten Tribes are the people of [Europe] or if they are a part of them, one cannot doubt but that they have flourished like the lily, and pushed forth branches as the Cedars of Lebanon... But if the Ten Tribes did not return to God in the conversion of [Europe], all the oracles, which have controlled the destiny of this people, are without fulfillment.*"

Appendix 6

The Origin Of The Anglo-Saxons

One of the greatest of Anglo-Saxon historians was Mr. Sharon Turner, author of several histories in the first half of the nineteenth century. His most important work, *History Of The Anglo-Saxons*, was first completed in 1805 and went through several editions. English philologist, Dr. Joseph Bosworth stated, "Mr. Turner and Sir Francis Palgrave's works must be carefully read by every Anglo-Saxon student... These... are rich sources of information for those who are interested in the Anglo-Saxon language and literature." (*Origin of the Germanic and Scandinavian Languages and Nations*, p. 21)

Who Was Sharon Turner? **By Marie King,** **Reprinted from Youth Message Magazine, 1947.**

Sharon Turner was a widely read and profoundly learned historian. He was also an eminent London attorney, and was in practice for himself in the Temple until failing health forced him to retire. For the remainder of his life he used his talents in studying, for historical purposes, the origin of the Anglo-Saxons from the Cottonian Library of the British Museum. He was born in London on September 24, 1768 and died there on February 13, 1847.

In his day, and for a number of years afterwards, he was constantly quoted by historians as an authority on Anglo-Saxon

origins, life, and literature. The *English Cyclopaedia*, published in 1857, says of him: "He was the first English author who had taken the pains, or had sufficient knowledge, to investigate the valuable remains left to us in Anglo-Saxon records. He consulted the original manuscripts with great industry and intelligence, and the result has been that, though his views have been more than once assailed, they have been generally sustained, and that the study of Saxon literature has been more appreciated, and the authenticity of his materials more generally understood. The work, *History of the Anglo-Saxons*, soon took a permanent place in the historical literature of the country." To which the *Dictionary of National Biography* adds that his writings are "almost as complete a revelation as the discoveries of Layard."

P.W. Thompson, in his book, *Britain in Prophecy and History*, writes: "From the fact of his having enjoyed a pension of 300 pounds during the last years of his life it would appear that his contemporaries thought highly of him." Sir Edmund Gosse speaks of him as "a careful imitator of Gibbon, who illustrated the Anglo-Saxon period of our chronicles." Lord Macaulay refers to Turner's *History* as an authority consulted by him in his researches concerning Sedgemoor. The elder Disraeli wrote of Turner in terms of warm appreciation: "Hume dispatches, comparatively in a few pages, a subject which has afforded to the fervid diligence of my friend, Sharon Turner, volumes precious to the antiquary, the lawyer, and the philosopher." (page 68) Again, on pages 166-167: "Now, remembering in what estimate Southey held his *Life of Wesley*, when regarded in its relative order of importance as contrasted with other of his own works, it is illuminating to be faced with the fact that Robert Southey, D.C.L., Poet Laureate, one of the most deservedly appreciated authors of his own day, could find no worthier recipient for the dedication of this favourite book than his esteemed friend Sharon Turner... Southey could afford to be independent in his choice in conferring the honour, and he chose Turner for the highest honour which he, as a foremost writer, had it in his power to bestow." These extracts help us to see the esteem in which Sharon Turner was held.

The History Of The Anglo-Saxons

By Sharon Turner, F.A.S. & R.A.S.L.

**Longman, Rees, Orme, Brown, Green, & Longman,
London, England**

A Selection from pages 96-102, 6th edition of 1836

(second edition of 1807, pp 31-35)

The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth, or according to Herodotus, in the seventh century before the Christian era. Herodotus likewise states, that the Scythians declared their nation to be more recent than any other, and that they reckoned only one thousand years between Targitaos, their first king, and the aggression of Darius. The first scenes of their civil existence, and of their progressive power, were in Asia, to the east of the Araxes. Here they multiplied and extended their territorial limits, for some centuries, unknown to Europe. Their general appellation among themselves was Scoloti, but the Greeks called them Scythians, Scuthoi or Nomades.

To this judicious and probable account of Herodotus, we add the information collected by Diodorus. He says, that the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and in courage. They extended their boundaries on all sides; till at last they raised their nation to great empire and glory.

One of their kings becoming valiant and skillful in the art of war, they added to their territory the mountainous regions about the Caucasus, and also the plains towards the ocean, and the Palus Maeotis, with the other regions near the Tanais. In the course of time they subdued many nations, between the Caspian and the Maeotis, and beyond the Tanais. Thus, according to Diodorus, the nation increased, and had kings worthy of remembrance. The Sakai, the Massagetai, and the Arimaspoi, drew their origin from them.



ROMANS BURNING A GERMAN VILLAGE

The Massagetai seem to have been the most eastern branch of the Scythian nation. Wars arising between them and the other Scythic tribes, an emigration from the latter took place according to the account which Herodotus selects, as in his opinion the most authentic, which occasioned their entrance into Europe. Such feuds and wars have contributed, more than any other cause, to disperse through the world its uncivilized inhabitants.

The emigrating Scythians crossed the Araxes, passed out of Asia, and invading the Kimmerians, suddenly appeared in Europe in the seventh century before the Christian era. Part of the Kimmerians flying into Asia Minor, some of the Scythian hordes pursued them; but, turning in a direction different from that which the Kimmerians traversed, they missed their intended prey, and fell unintentionally upon the Medes. They defeated the Medes, pressed on towards Egypt, and governed those parts of Asia for twenty-eight years, till Coaxers, the king of Media, at last expelled them.

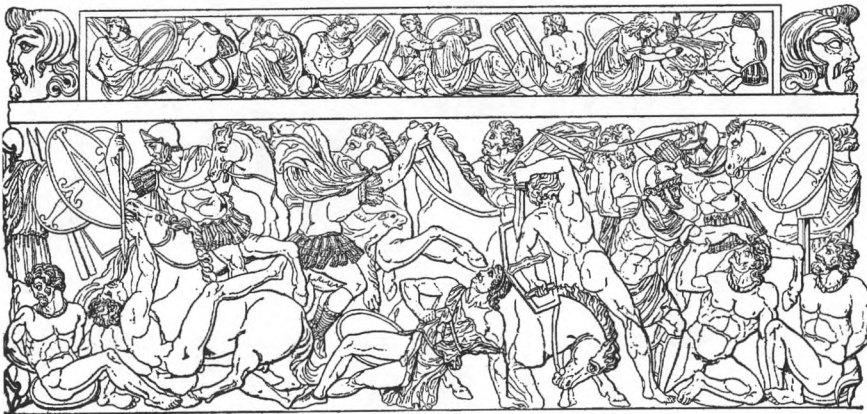
The Scythian tribes however continued to flock into Europe; and, in the reign of Darius, their European colonies were sufficiently numerous and celebrated to excite the ambition of Babylon; but all his efforts against them failed. In the time of Herodotus, they had gained an important footing in Europe. They seem to have spread into it, from the Tanais to the Danube, and to have then taken a westerly direction; but their kindred colonies, in Thrace, had extended also to

the south. Their most northward ramification in Europe was the tribe of the Roxolani, who dwelt above the Borysthenes, the modern Dnieper.

It would be impertinent to the great subject of this history, to engage in a minuter discussion of the Scythian tribes. They have become better known to us, in recent periods, under the name of Getae and Goths, the most celebrated of their branches.

As they spread over Europe, the Kimmerian and Keltic population retired towards the west and south. In the days of Caesar, the most advanced tribes of the Scythian, or Gothic race, were known to the Romans under the name of Germans. They occupied all the continent but the Cimbric peninsula, and had reached and even passed the Rhine. One of their divisions, the Belgae, had for some time established themselves in Flanders and part of France; and another body, under Ariovistus, were attempting a similar settlement near the centre of Gaul, which Caesar prevented. It is most probable that the Belgae in Britain were descendants of colonists or invaders from the Belgae in Flanders and Gaul.

The names Scythians and Scoloti were, like Galli and Kimmerians, not so much local as generic appellations. The different tribes of the Scythians, like those of the Kimmerians and Gauls, had their peculiar distinctive denominations.

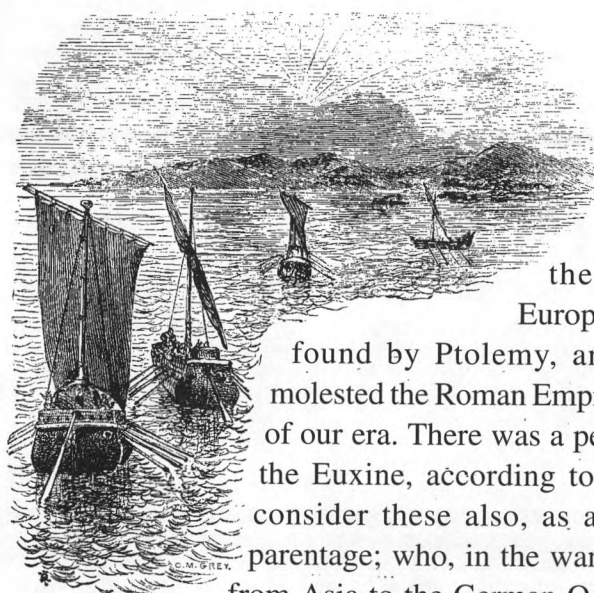


ROMANS FIGHTING THE GOTHES



The Saxons were a German or Teutonic, that is, a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacae are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacae, were an important branch of the Scythian nation. They were so celebrated, that the Persians called all the Scythians by the name of Sacae; and Pliny, who mentions this, remarks them among the most distinguished people of Scythia. Strabo places them eastward of the Caspian, and states them to have made many incursions on the Kimmerians and Treres, both far and near. They seized Bactriana, and the most fertile part of Armenia, which, from them, derived the name Sakasina; they defeated Cyrus; and they reached the Cappadoces on the Euxine. This important fact of a part of Armenia having been named Sakasina, is mentioned by Strabo in another place; and seems to give a geographical locality to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia.

That some of the divisions of this people were really called Saka-suna, is obvious from Pliny; for he says, that the Sakai, who settled in Armenia, were named Sacassani, which is but Saka-suna, spelt by a person unacquainted with the meaning of the combined words. And the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark, that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxones. If the Sakai, who reached Armenia, were called Sacassani, they may have traversed Europe with the same appellation; which being pronounced by the Romans from them, and then reduced to writing from their pronunciation, may have been spelt with the x instead of the ks, and thus Saxones would not be a greater variation from Sacassani or Saksuna, than we find between French, Francois, Franci, and their Greek name, Phraggi; or between Spain, Espagne, and Hispania.



It is not at all improbable, but that some of these marauding Sakai, or Sacassani, were gradually propelled to the western coasts of Europe, on which they were found by Ptolemy, and from which they molested the Roman Empire, in the third century of our era. There was a people called Saxoi, on the Euxine, according to Stephanus. We may consider these also, as a nation of the same parentage; who, in the wanderings of the Sakai, from Asia to the German Ocean, were left on the Euxine, as others had chosen to occupy Armenia. We may here recollect the traditional descent of Odin preserved by Snorre in the Edda and his history. This great ancestor of the Saxon and Scandinavian chieftains is represented to have migrated from a city, on the east of the Tanais, called Asgard, and a country called Asaland, which imply the city and land of the Asae or Asians. The cause of this movement was the progress of the Romans. Odin is stated to have moved first into Russia, and thence into Saxony. This is not improbable. The wars between the Romans and Mithridates involved, and shook most of the barbaric nations in these parts, and may have excited the desire, and imposed the necessity of a westerly or European emigration."

[End of Extract]

Appendix 7

The Tribe Of Dan In Europe

***The Ethnology Of Europe* by Dr. Robert G. Latham
Published by Jan Van Voorst, Paternoster Row,
London, England, 1852
Extract from pages 136-138**

“Robert Gordon Latham. Born at Billingborough, Lincolnshire, March 24, 1812: died at Putney, March 9, 1888. A noted English philologist, ethnologist, and physician. He was a graduate of King’s College, Cambridge, 1832; professor of English in University College, London, 1839; and lecturer and assistant physician at Middlesex Hospital. He published “Norway and the Norwegians” (1840), “The English Language” (1841), “An Elementary English Grammar” (1843), “A Handbook of the English Language” (1851), an edition of Johnson’s “Dictionary,” and numerous works on ethnology.” -*Century Cyclopædia Of Names*, p. 594

“The influences from Syria and Palestine were either Phœnician or Jewish, and by no means exclusively Phœnician. The selling of the sons and daughters of Judah into captivity beyond the sea, is a fact attested by Isaiah. Neither do I think that the eponymus of the Argive *Danai* was other than that of the Israelite tribe of Dan; only we are so used to confine ourselves to the soil of Palestine in our consideration of the history of the Israelites, that we treat them

as if they were *adscripti glebae*, and ignore the share they may have taken in the ordinary history of the world. Like priests of great sanctity, they are known in the holy places only – yet the seaports between Tyre and Ascalon, of Dan, Ephraim, and Asher, must have followed the history of seaports in general, and not have stood on the coast for nothing. What a light would be thrown on the origin of the name *Pelop-o-nesus*, and the history of the *Pelop-id* family, if a *bona fide* nation of *Pelopes*, with unequivocal affinities, and contemporary annals, had existed on the coast of Asia! Who would have hesitated to connect the two? Yet with the Danae and the tribe of Dan this is the case, and no one connects them.

In these remarks I by no means say that the resemblance is not accidental; although my opinion is against it being so. I only say that a conclusion which would have been suggested if the tribe of Dan had been Gentiles has been neglected because they were Jews.

That the alphabet and the weights and measures of Greece are Phoenician is likely enough; indeed, from the extent to which the habit of circumcision was strange to the Hellenes, the evidence is in favour of the coasts of Phoenicia, and the Philistine country having supplied a larger immigration than those of the Holy Land. In respect to the infusion itself of Semitic blood, whatever may have been the details of its origin, it was considerable; and has generally been admitted to have been so.” [End of remarks by R.G. Latham; emphasis in original text.]

Editor’s comment:

Dr. Latham is entirely correct in his judgment. For centuries a latent animosity toward the Jews prevented Western scholars from an impartial examination of the evidence in favor of our common descent from the ancient Hebrews. As a result, Hebrew colonization has not been given proper study by those whose prejudices prefer to think of them as a land-locked unimportant tribe. Latham aptly



From a Photograph by Bonfils.

Sidon from the Sea.

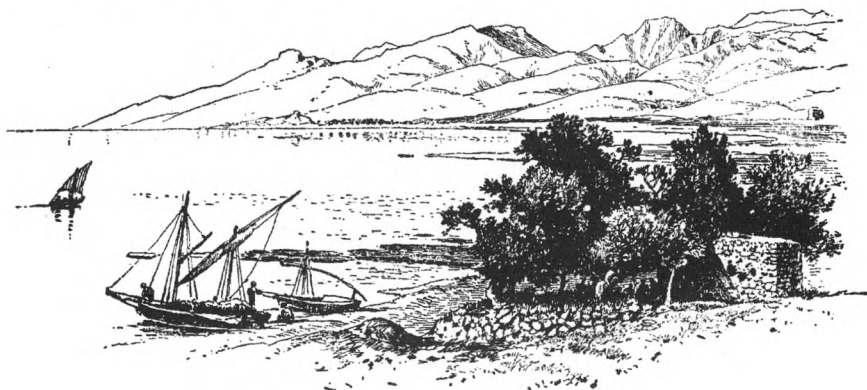
characterizes this thinking by the Latin term, *adscripti glebae*, which has the implication, ‘permanently embedded to the land.’ Why, he

asks, would Hebrews establish seaport cities if they had no interest in sea trade? The Bible gives us such evidence, for Solomon had at sea a navy that sailed with the navy of Phoenicia:

“And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.”

(1 Kings 9:26-27)

“For the king’s ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom.” *(2 Chron. 9:21-22)*



THE COASTS OF TYRE AND SIDON, FROM SAREPTA.



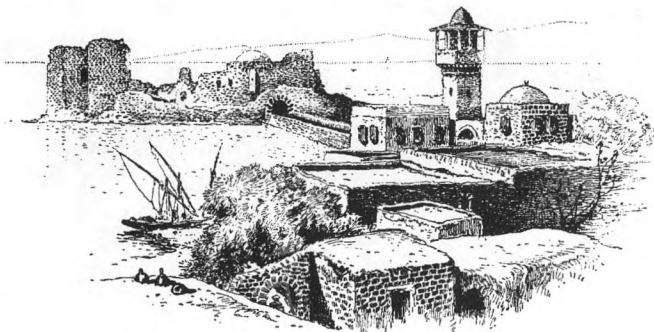
JOPPA, FROM THE NORTH.

Archaeologists have also unearthed an 8th century, B.C. Hebrew seal with the emblem of a ship.

It is an obvious inference that the ancient Irish

tuatha de Danaan, who trace their origin to the East, are related to both the Danaan of early Greece and the Biblical tribe of Dan. It is a known fact that the old word, 'tuatha,' means tribe; 'tuatha de Danaan' therefore means, 'tribe of Dan.' Well-respected modern archaeologist, Cyrus Gordon, (who was called the leading American archaeologist of the 20th century by *Biblical Archaeology Magazine* in 1996), also tied the tribe of Dan to the tuatha de Danaan of early Ireland. Gordon states:

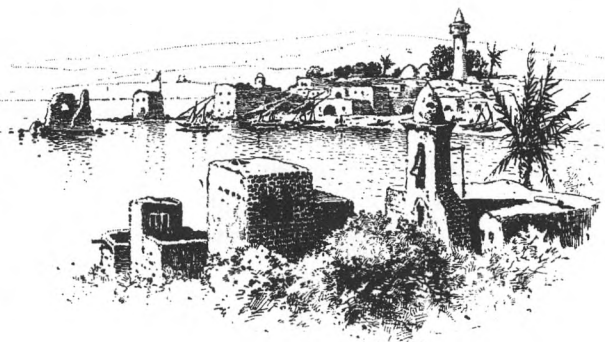
"A group of Sea People bore the name of "Dan." The Bible tells how a segment of the seafaring (*Judges 5:17*) Danites [were part of] the tribal system of ancient Israel... The Danites were widespread. Cyprus was called Ia-Dnan 'The Island of Dan(an).' The same people were called Danuna, and under this name they appear as rulers of the Plain of Adana in Cilicia. Greek tradition has their



SIDON.

eponymous ancestor, Danaos (Dan), migrating from the Nile delta to Greece... [Note that the Israelites did in fact migrate from Egypt.]

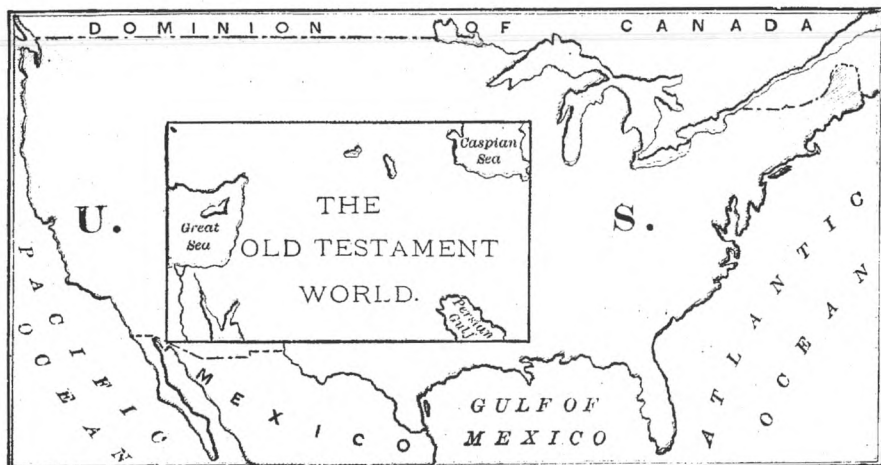
So important was this movement that the Greeks afterward called themselves Danaoi for centuries. Virgil also designated the Greeks as "Danai." Bold scholars see the influence of the



MODERN TYRE.

Danites in Irish folk-lore... and in the name of Danmark ("Denmark"): the land of Dan... it is a mistake to accept the consensus and to imagine that Sea People with enough striking power... to change the course of history were unenterprising to the point of never sailing west of Gibraltar." Dr. Gordon also points out Biblical evidence that "three of the [Israel] tribes are described as navigational: Zebulon, Dan and Asher (Genesis 49:13; Judges 5:17)."

(Excerpted from pp. 108, 111, 112, *Before Columbus: Links Between the Old World and Ancient America*, by Cyrus Gordon, Crown Publishers, New York, 1971)



COMPARATIVE VIEW OF THE UNITED STATES AND THE OLD TESTAMENT WORLD.

Editors Note: The map below clearly shows that in very early times the Hebrews had gained a knowledge of the land of Europe through seafaring expeditions. When the brutal armies of Babylon and Assyria threatened Israel from the east, many of God's people would naturally have escaped with their families to safety in the lands of the west. Many others colonized Europe through trading enterprises. That the Hebrews played an important part in the settlement of early Europe is certain, as Dr. Latham indicated.

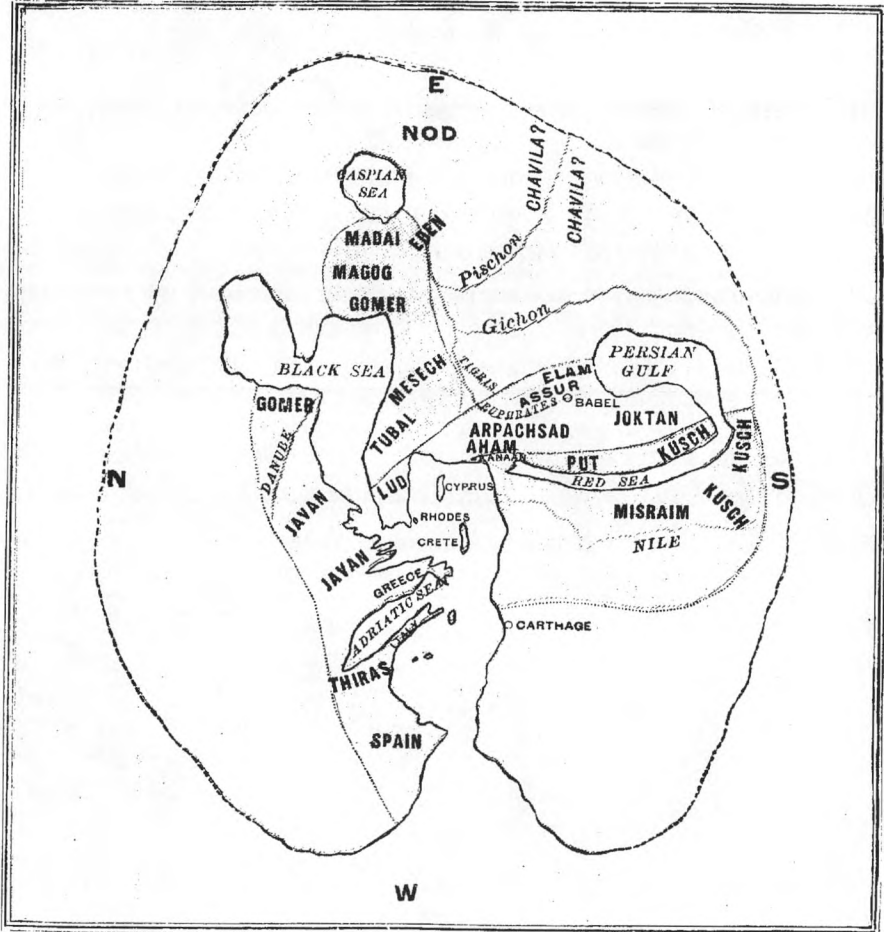


CHART OF THE WORLD AS KNOWN TO THE ANCIENT HEBREWS.—BY MARX.

To the Hebrews, the East stood for our North, since the rising sun was the point from which they reckoned. The map is, therefore, placed on end; but if it be looked at sideways it will at once be intelligible. The Arabs to this day call the North "the left," the South "the right," and the East "that before" (facing the sun). Even so late as A. D. 1351, a sea chart, made at Florence, has the South at the top and the East on the left hand. The North is at the top of our maps as a result of the use of the compass.

Appendix 8

Hebrew Connection With Gaul

OUR BRITISH ANCESTORS: WHO AND WHAT WERE THEY?

An inquiry serving to elucidate the traditional history of the early Britons, by means of recent excavations, etymology, remnants of religious worship, inscriptions, craniology, and fragmentary collateral history.

By the Rev. Samuel Lysons, M.A., F.S.A.

**Published by John Henry and James Parker,
Oxford and London, 1865**

Extract from pages 174-181

Another name of the moon which supplies us nationally with much matter for interesting enquiry is that of Gal or Gula, which according to Rawlinson was the female power of the sun, meaning in primitive Babylonian 'the great,' in Hebrew 'the round,' and is identical with the Gad-lat of the latter Chaldean mythology.

In Babylonian Gula was worshipped as the great goddess-wife of the meridian sun, the deity who presides over life and fecundity. This too was the religion of the Gauls, and it may be a question of some interest to determine whether they did not derive their name from the worship they professed. If the Sennones derived from Sin or Sen, 'the sun,' the Aviones from Aven, also 'the sun,' the



CROMLECH NEAR NIKOLÁYEF, SOUTHERN RUSSIA.

Canaanites from Can-aan, the associated deities of sun and moon, may not the Gauls have derived from Gal, Gul?

Gal means anything round;

it implies circularity of form or motion. The moon would have this name on both these grounds.

It is the root which enters into all words which imply rotundity of shape and motion – so also of rolling. The rolling of stones together is in Scripture called Gal-eed.

Gilead means precisely such heaps of stones as our British tumuli. “Jacob said to his brethren, Gather stones; and they took stones, and made an heap... And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed.”

The same idea of rotundity is conveyed in Gol-gotha, ‘a place round like a skull.’ Our translation, “a place of a skull,” imperfectly conveys the meaning.

Gil-gal is a reduplication of the power; and it is not a little singular that “the French,” says Mr. Thomas Wright, “still call the mounds of stones Gal-gals.” We know from Scripture what the idolatrous worship of Gilgal was, when “Balaam answered from Shittim to Gilgal.”

Agalma, ‘a shrine or monument, a place heaped up for devotion,’ probably had its origin in this root. Gaaul in the British language also meant a rolling of stones together. Nennius tells us that the great wall which Severus rolled together across Britain was in the

British language called Gaaul. Pen-gual was precisely what is now called Walls-end, from which the London coals come. This shews us the transition from Gaul into Wall, and Gualish to Wallish, or Welsh. The G and W were evidently interchangeable. The name leaves its traces in many parts of England, Wales, and Ireland, as gall-oway, Gallway, Gal-tee mountains, Gal-by; and with the W, in Wales, Walesby, Wallsworth, Wal-ford, Wal-den, Wal-wyn, Wal-cot, Corn-wall, etc. In Gloucestershire, where from its vicinity to Wales remnants of British language still remain, the hay when rolled together in a long row ready for carting is said to be 'put into walley.'

Gal meant everything round. The Phoenician round galleys were gauloi, hence the word 'galley.' The round excrescence which grows on an oak-tree is an 'oak-gall.'

Gal means 'the moon,' in Irish. Grawl is British for Julia. Julia is from Jul, or Yul, or Gal, which is 'the moon,' the Gillian of our ballads and the Jill of fairy-land. The deceptions of Jill or Gul, 'the moon-light,' are perpetuated in the words 'to gull' and 'to jilt.'

Julia, the sister of Helena and aunt of Constantine, is called Grawl in Cymric song.

Gal also means the colour of the moon, and is referred sometimes to pale yellow, ('yellow' or 'yal-low,' from Gal), at other times to bright yellow, almost red; hence the word 'gules' in heraldry. In Suffolk and Essex 'goel' or 'gole' is still used for bright yellow.



DANISH TUMULUS, WITH ENTRANCES IN MASONRY

Golan was the chief town of the region of the Gaulonites. The Gallim were mound-makers; also those who wrapped themselves in a peculiar dress. Gallimi were cloaks such as the Chemarim, and Melanchlaeni, and



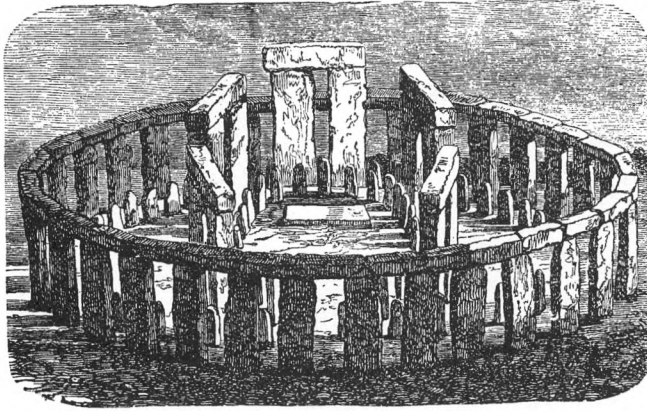
THE BRESSAY STONE.
Showing one side and Ogham inscription on edge.

Cassiterides wore. Gallimi, 2 Kings 2:8.

The Gauls (Galli, Galati, Gadlati, by syncope, Celti or Celts) were, upon every discovery we make, moon-worshippers, or mound-makers to the moon.

The worship of the moon and sun involved everything circular – circular temples, circular dances, circular processions. The sacred writing of these people was also circular. Ogham, from the Hebrew for ‘round,’ was the name given to the character of their sacred letters. The temples of Vesta (Greek, ‘Hphaista), another name for the moon or moonlight, at Rome, Tivoli, and elsewhere, were all round. The Gaulo-British temples at Avebury and Stonehenge were circular. The name of Gaul seems therefore to be derived from the moon as the object of worship, the form of which

was adopted in all the ceremonies of the peoples addicted to that religion. The Galli were priests of the moon, Cybele the mother of gods, whose worship was carried from Phoenician and Phrygia to Carthage, and thence to Rome; their chief was called Archigallus. These priests were also called Agyrtæ, Metragyrtæ, and Menagyrtæ, from *gyrare*, ‘to turn about in circles,’ as the Druids are said to have done. Camerius Crescens, according to Gruter, was the name of an Archigallus. In these names we recognise the Chemarim or Cymry, and the crescent, the recognized emblem of moon-worship. Hesychius calls Cybele (the moon) “Cimmeris.” She is also called *Enthea mater*, the ‘frantic mother,’ from the frantic mode of conducting her rites. Martial shews us what this was:



STONEHENGE AS IT MUST HAVE BEEN.

“Et sectus
ululat matris
En the ae
Gallus.”
[meaning,]
‘And howls
the lacerated
priest of the
infuriated
mother.’

The
Sectus Gallus,

the ‘lacerated (priest) Gaul’ (they are synonymous) pointing to the way in which these sun-moon worshippers lacerated themselves, as described in 1 Kings 18:28. In short, these few words of Martial convey exactly the sense and spirit of that passage, exhibiting a remarkable coincidence between sacred and profane history, and explaining the uses of those flint knives which we so invariably find in the sacrificial and sepulchral monuments of the British Gauls. Prudentius, Lactantius, and Juvenal, mention the fanatics of Bellona (another name for the moon, the female impersonation of Bel) lacerating themselves with knives. We learn from M. Morier that cutting with knives and lancets in certain religious ceremonies is used in Persia to the present day.

The notion of circularity may be again conveyed in the name given to the priests of the British worship. It has been usual to derive the name of Druids from the Greek word, drus, ‘an oak,’ that tree being an object of worship among that people, and groves of them having been their temples. Pliny indeed assigns this as a probable etymon of the name. He does not say that they were actually called Druids from their employment of the oak in their religious ceremonies, but rather that they paid such honours to that tree, and looked to it under so many circumstances, that they might almost seem to have

had the Greek name of Druids given them. His words are, "Nec ulla sacra sine ea fronde conficiunt, ut inde appellati quauoque interpretatione Graeca possint Druidae videri." He evidently uses it as a sort of apposite play upon the word, drus, and not as a true etymon. It would nevertheless be quite as appropriate a play upon the words, and not further from the mark, than if we were to say that the Britons were so called from being the Bright-ones... Now the words Dru and Gaul are nearly synonymous; they both mean anything round, and to go about in a circular progression."

[End of Extract]



Editor's Note:

How many Israelites went into dispersion? *McClintock & Strong's Encyclopedia* gives the number of Israelites at the time of the captivity: **"With regard to population... in I Chron. 21:5-6, the numbers (of fighting men) are stated at 1,100,000 (Israel) and 470,000 (Judah) respectively, with the intimation that Levi and Benjamin were not included... According to the general laws observable in such cases, these numbers may be said to represent an aggregate population of from five and a half to six millions... it may be safely reckoned that the population subject to each king was about four times the number of the fighting men in his dominions."** (iv:695, 1052)

Six million Israelites disappeared from history shortly before ancient Roman historian, **Appian**, told of the sudden appearance of **"a most numerous and warlike horde of Celtic tribes... more than four million barbarians, taken all together."** (*Appian's Roman History I:101*)

Appendix 9

The Chief Rabbi's On The Lost Tribes

Jewish scholarship for centuries has held that the ten tribes of the House of Israel have not reunited with Jewry since the breakup and dispersion of the ancient kingdoms of Israel and Judah. The following information is an extract from *A Short Study Of Esau-Edom* by C.F. Parker, 1948, pp. 12-16:

It is important to bear in mind the fact that the Ten Tribes did not return to Palestine and unite with the Jewish nation. Many have been under the impression that they did so, but historical evidence of such a fact is entirely lacking, and it is the agreed testimony from various Jewish sources that the Ten Tribes have not united with Jewry. Josephus, in the time of Christ, wrote as follows:

“And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras, they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.”

(*Antiquities Of The Jews XI, v, 2*)

There is no evidence of the Ten Tribes having been united with the Jews since Josephus' day, and the Jews themselves are foremost in asserting this. In the words of D.A. Neubauer:

"The captives of Israel exiled beyond the Euphrates did not return as a whole to Palestine along with their brethren the captives of Judah; at least there is no mention made of this event in the documents at our disposal... In fact, the return of the ten tribes was one of the great promises of the Prophets, and the advent of the Messiah is therefore necessarily identified with the epoch of their redemption." (*Jewish Quarterly Review*, Vol. I -1888, pages 15, 17)

Dr. Neubauer appropriately headed his article: "Where are the Ten Tribes?" and stated the traditional Jewish belief that they exist somewhere unknown (although he himself did not accept this view); he cited the Apocrypha, the New Testament, the Talmud, and other writings to prove that: "The hope of the return of the Ten Tribes has never ceased amongst the Jews in exile... This hope has been connected with every Messianic rising." (*ibid.*, p. 21)

In the English translation of Professor H. Graetz's *History of the Jews*, Jewish opinion concerning the completeness with which the Ten Tribes vanished from ken is expressed:

"The idols of Dan and Samaria and of other cities were taken to Nineveh, and the thousands of captives were scattered and settled in groups in thinly populated districts, the location of which is not definitely known, in Halah and Habor on the river Gozan, in the mountains of Media, and in Elam west of Persia. The house of Israel, that had endured for two hundred and sixty years, under the rule of twenty kings, vanished in one day, leaving no trace behind it, because it forsook its original elevating and invigorating teachings and followed the enervating vices connected with idolatry. What became of the ten tribes? Some believed they discovered them in the far east, some in the far west. They were deceivers and visionaries who claimed to be descendants of the lost tribes. Undoubtedly the ten tribes were absorbed among the nations and disappeared. Some of them,

OFFICE OF THE CHIEF RABBI

MULBERRY ST., COMMERCIAL RD., E.1

London, November 18th, 1918 ⁵⁶⁷ 9

Dear Sir,

In reply to your letter of the 15th instant. I am desired by the Chief Rabbi to state:-

1. The people known at present as Jews are descendants of the tribes of Judah and Benjamin with a certain number of descendants of the tribe of Levi.

2. As far as is known, there is not any further admixture of other tribes.

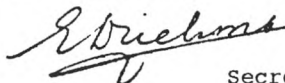
3. The ten tribes have been absorbed among the nations of the world. (See II Kings Chap. 17, more especially vv. 22 and 23.)

4. We look forward to the gathering of all the tribes at some future day. (See Isaiah 27, 11-12; and Ezekiel 37, 15-28.)

With the Chief Rabbi's cordial greetings,

I am, dear Sir,

Yours faithfully,



Secretary.

Capt. Merton Smith.
Canadian Forrestry Corps,
Sunningdale,
Berks.

husbandmen, vintagers and shepherds, were allowed to remain in the land, and some of the nobles who lived on the border of Judah probably sought safety in that country.” (*English translation by Rabbi A.B. Rhine, D.D., 1930, Vol. I, p. 146*)

A concise statement of the official attitude of orthodox Jewry on the question of the Ten Tribes is to be found in the answer of the late Chief Rabbi, Dr. Hertz, to the following questions asked by the late Captain the Rev. Merton Smith in 1918:

1. Are the people known as the Jews throughout the world the descendants of Judah and Levi; or is there a known admixture of other tribes?
2. If so, in what proportion, and what authority is there for saying so?
3. If not, what has become of the other tribes, and where, according to your knowledge, are they?
4. If that is unknown, where were they when Judah last knew of them? Does the orthodox Judaism still look for the recovery of the Twelve Tribes at some future date?”

The Chief Rabbi’s answer to these questions is to be seen in the accompanying reduced facsimile of his letter.

To these expressions might be added the view of the late Dean Inge, who said: “The Assyrians deported most of the Ten Tribes in 720 B.C. They never returned, and foreigners from the East were brought in to replace them. The Babylonians deported only the upper and middle classes, leaving the mainly Canaanite fellahin on the land.” (*Evening Standard, 26th January, 1939*)

The *Jewish Encyclopedia* states the question rather nicely:

“As a large number of prophecies relate to the return of ‘Israel’ to the Holy Land, believers in the literal inspiration of the Scriptures have always laboured under a difficulty in regard to the continued existence of the tribes of Israel, with the exception of those of Judah

Appendix 9: Chief Rabbi's On The Lost Tribes 189

OFFICE OF THE CHIEF RABBI

TELEPHONE:
MANSION HOUSE 0292/3

4, GREENCHURCH PLACE, ALDGATE

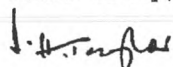
LONDON, E.C.3
4th July, 1950

Dear Sir,

I refer to your letter of the 26th ult.

The Jews of today do not represent the whole of the twelve tribes. What happened to the ten tribes who occupied Northern Palestine in Biblical times is not definitely known. Various theories have been propounded. Modern Jewry is considered as being descended from the ancient tribe of Judah and, to a lesser extent, the tribe of Benjamin.

Yours truly,



(J. H. TAYLOR)
Secretary.

C. H. L. Ingall, Esq.,
Lenfric,
115, Demesne Road,
Wallington, Surrey.

and Levi (or Benjamin), which returned with Ezra and Nehemiah. If the Ten Tribes have disappeared, the literal fulfillment of the prophecies would be impossible; if they have not disappeared, obviously they must exist under a different name. The numerous attempts at identification that have been made constitute some of the most remarkable curiosities of literature.” (1925 ed., art. ‘Tribes, Lost Ten’)

Those who have read anything of the mediaeval Jewish travelers Eldad the Danite and Benjamin of Tudela will know that they endeavoured to find the lost Ten Tribes, without success. In Cromwell’s time the learned Rabbi Manasseh ben Israel was yet another who endeavoured to trace the still lost Ten Tribes, and recorded his view that Columbus had discovered them in the North American Indians! Within recent years Jewish writers have been unanimous in their testimony that the Ten Tribes have not yet joined them. The series of articles by Dr. A. Neubauer in the *Jewish Quarterly Review*, 1888, is a learned exposition of Jewish attempts down through the ages to find the lost tribes. So complete has been their disappearance from the pages of history that Dr. Neubauer concludes that they are to be found “nowhere,” and he abandons the attempt to discover them.

Historically, then, we have certain very clear outlines concerning the Israelitish origins of the Jewish nation. It was composed of parts of the tribes of Judah, Benjamin, Levi, and the House of David. Despite the Jews’ admission that they do not represent the Ten Tribes, it must be allowed that what appears to be an almost insignificant remnant of ten-tribed Israelites had either returned to Palestine or been left in the land from earlier days. In the New Testament we read of Anna the prophetess, of the tribe of Asher, who rejoiced in the coming of the Messiah. Any such remnants [of the ten tribes], however, have never been recognized by Jewish authorities as of anything more than the smallest numbers, insufficient to be considered representative of a tribal return.

Appendix 10

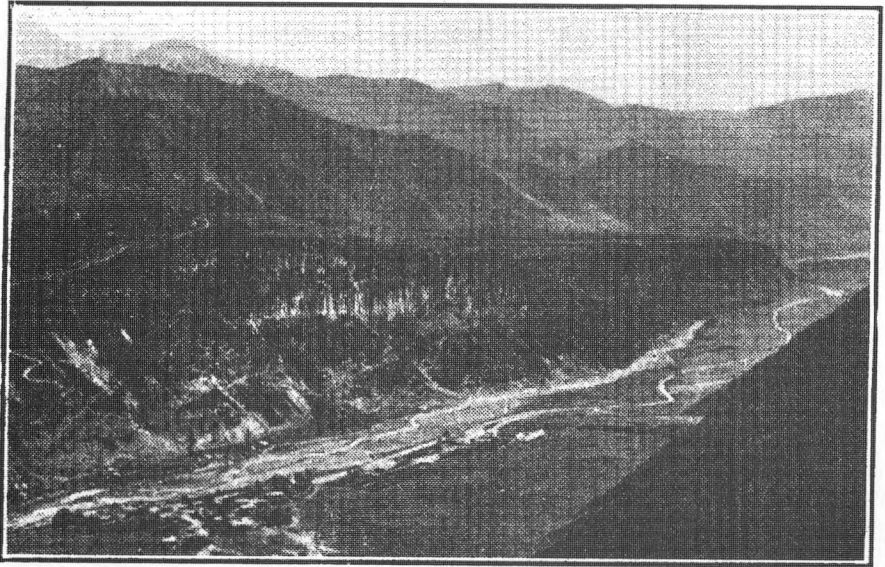
The Pass Of Israel

The Gateway of the Hebrew tribes through the Caucasus Mountain range into Europe.

Much evidence has been presented documenting that Hebrew tribes passed through the Caucasus Mountain region into Europe in the early pre-Christian centuries. This account of a visit to the region is reprinted from the article, "The Pass Of Israel," by Colonel R.G. Pearse, *The National Message*, October 23, 1937, p. 676. Here is a transcript of this interesting article:

Colonel Pearse spent a number of years in the district described in this article. At that time he had no knowledge of our Israel identity or of the migrations of our forefathers, and the significance of the names and legends were not apparent to him. Recently he found the long-forgotten photographs which we reproduce, and as a result has written the following article:

It has been my good fortune, upon several occasions, to travel through the Caucasian Mountains, taking the route of the Georgian Road. This is one of the two highways through the mountains from south to north – the other being but a mule-track – and, although now a wonderfully engineered road, is known in native legendary and song as "The Pass of Israel." It was constructed as a modern highway in about 1856, but still shows traces of its former characteristics as a wagon track.



THE PASS ON THE ASIATIC SIDE NEARING MLETE

When Israel of the Ten Tribes were faced with their journey from Guta, in Media, to Arsareth, they had to travel through the mighty Caucasian range by this, the only, way for a large concourse of people. It must be realized that these mountains extend for hundreds of miles, and average, throughout their whole length, over 10,000 feet in height.

When undertaking this part of their migrations, after having traversed the smaller mountain ranges lying between Media and the Caucasus, they approached this great obstacle to their march near where Tiflis, the capital of Georgia now stands.

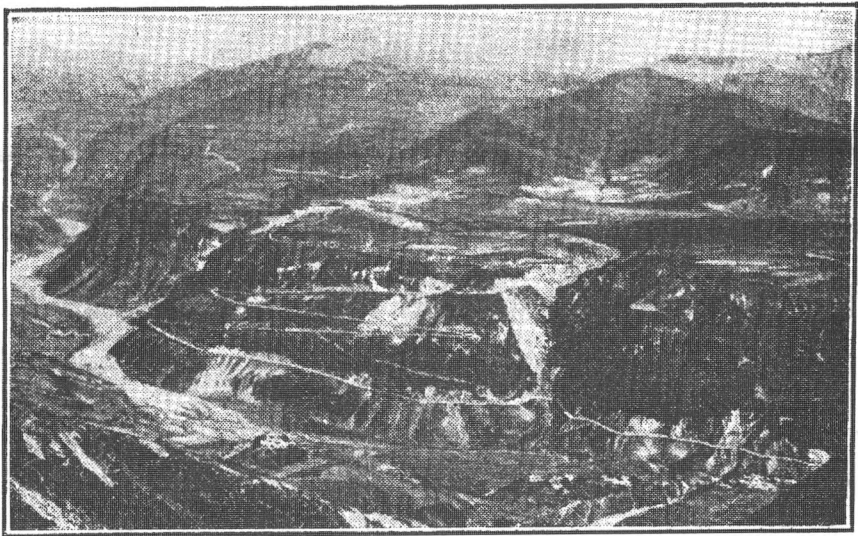
From there they passed through the foothills which contain nowadays many monasteries and ruins dating back even to A.D. 100; for the people of Georgia were one of the first Christian communities.

Still traversing such foothills, the Israel migration approached and finally entered, as the track narrowed, the real Pass through the mountains. For many miles they traveled through a great ravine

marching between towering heights and along the banks of a swift river, the waters of which had come from the great mountain range and which finally emptied into the southern portion of the Caspian Sea. It is this river which has formed the mighty gorge extending to the heart of the Caucasus.

They continued along this ravine, rising some thousands of feet on the way, until they came towards the centre of the Pass. Here, at a place now designated Mlete, they were faced with their most difficult task. For at this point the Pass rises abruptly by some thousands of feet until a final height of 11,000 feet is reached.

On surmounting this – and who can say now how long it took for the multitude of people to transport themselves, their wagons and their other belongings? – they reached the highest plateau, which is some miles in extent and where, although the weather is at times very severe, the travelers were probably afforded a respite from the hardships of continual climbing. Actually, during the winter this plateau lies under many feet of snow and at times is impassable, but



THE ASCENT AT MLETE TO THE PLATEAU IN THE MIDDLE OF THE PASS
FROM THE ASIATIC SIDE



MOUNT ZION

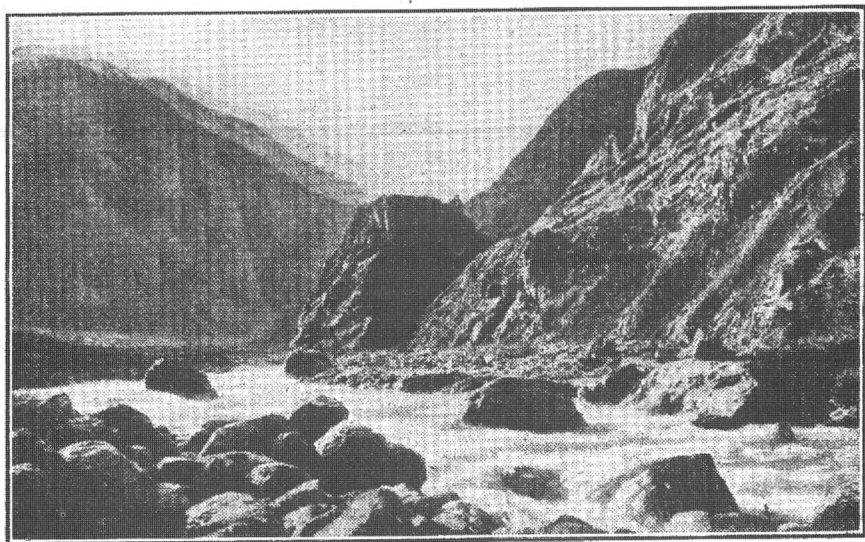
during the remainder of the year it can be traversed with reasonable facility. When the snow melts in such a district there is revealed a wonderful sight of mountain peaks, snow-clad upon their summits but of many vivid colours below due to the rich mineral deposits in the rocks.

Having passed successfully over this, the real ridge of the Pass, Israel was faced with the descent into Europe. Although not so precipitous as the ascent from Mlete, it took them through some very stark and rocky ravines, from end to end of which ran another great river emptying itself in the northern portion of the Caspian Sea.

On the way down they would leave behind them the mountain named "Zion" – a mountain which has always been known as such, and which has given its name to a village now situated in the Pass. It is interesting to speculate about this mountain and its name, for perhaps the latter goes back to the time of the passing of our forefathers. Personally, I came across no trace of its actual history, and, therefore, can only speculate.

At a later stage in their journey Israel obtained their first sight of the great mountain peak of Kazbek which, rising to over 16,000 feet, seems to be watching over the European side of the Pass. Afterwards they entered a series of precipitous and intensely rugged and rocky gorges, on their way passing through the "Dariel Gorge," or the Gorge of Darius. It was in this gorge that, as contemporary history and the current legendary of the natives inform us, Darius the Persian brought, some time after Israel's migrations, an army to avenge the death of Cyrus and the rout of his forces by Israel in Arsareth. Coming to such a gorge as this, the army of Darius encountered the forces of Israel under the leadership of Queen Tamara (the Queen Thomyris of early history), and in turn his army was defeated and routed. The ruins of the castle of Queen Tamara still remain as a watch tower in the centre of the gorge.

Still traveling through these ravines went Israel until, passing over the foothills, they finally emerged upon the European plains at the Gate of the Caucasus, the place known as Vladikavkas before the present Russian regime.



THE RUINS OF THE CASTLE OF QUEEN TAMARA IN THE DARIEL GORGE



Here we find the tale of the migration taken up by Herodotus, and we realize that Israel had traversed the greatest obstacle in the course of their migration in this march of a year and a half, as the *Book of Esdras* informs us:

“Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land.

“But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over.

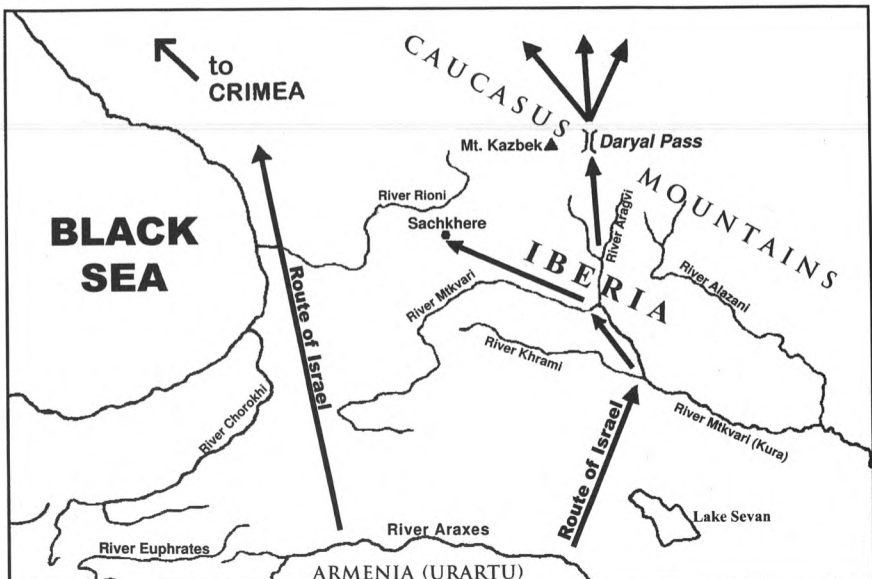


“For through that country there was a great way to go, namely of a year and a half: and the same region is called Arsareth.” (2 Esdras 13:40-45) [End of Article]

Editors Note:

The famous study, *Antiquities Of Kertch And Researches In The Cimmerian Bosphorus* by Duncan Macpherson (London, 1857), says: “The Keraim [Crimean] Jews...state that their [previous] country was Georgia [Iberia], and that they were carried from Jerusalem to Media by the King of Nineveh. It is asserted by some that they are one of the lost tribes...because they differ from the other Jews in following the Torah or law, instead of the Talmud...The valley in which their city stands is called Jehosaphat.” (p. 111) It is apparent that the lost tribes travelled into the Caucasus and through to Europe.

We reproduce below a newly-designed map of the routes of Israel through the Caucasus Mountains, including the “Gate of Israel,” popularly known as the “Daryal” or “Dariel” Pass. The details below are based upon information included in the *Cambridge History of Iran* and other sources. (See the introduction chapter to this book.)



Appendix 11

The 'Gomer' Of History And Prophecy

The Book of Hosea contains an important and little-understood parable concerning the House of Israel. God commanded, **“Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.”** (*Hos 1:2*) Israel had joined herself to foreign gods and practices, becoming unfaithful to Yahweh, who likened her practices to harlotry. As a prophetic demonstration of this, Hosea married a harlot named ‘Gomer’ representing ten-tribed Israel. *Scott’s Bible Commentary* says, “Gomer was an Israelite.” (*IV:704, Hos. 1:2*) The prophet and his harlot wife, Gomer, subsequently had three children, all of whose names were also prophetic: Jezreel (meaning “scattered”), Lo-Ruhamah (“not pitied”), and Lo-Ammi (“Not My People”). God explained the prophetic meaning of the children’s names: **“I... will cause to cease the kingdom of the house of Israel... I will no more have mercy upon the house of Israel; but I will utterly take them away... ye are ‘not my people’, and I will not be your God.”** (*Hos. 1:4, 6, 9*) In prophetic parable, God revealed that Israel would be conquered and scattered out of Palestine throughout the world.

Fortunately, Israel’s divorce and estrangement from God was not permanent. The prophet Hosea revealed that the time was coming when God would have pity on ‘not pitied’ (*2:23*). Israel would be remarried to Yahweh and call Him husband: **“THOU SHALT CALL**



ME ISHI [husband]; and shalt call me no more Baali... And I will betroth thee unto me for ever... I will even BETROTH THEE UNTO ME IN FAITHFULNESS: AND THOU SHALT KNOW THE LORD.” (*Hosea 2:16, 19, 20*)

This Spiritual remarriage would be through ‘Gomer’ coming to know the Lord by faith in Christ, Who was God in the flesh. (*John 1:1, 18*) Hosea’s prophecy of Israel’s conversion was reconfirmed by the Apostle Paul in the New Testament: “**Yet the number of the children of**



Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are ‘not my people’ [Lo-Ammi], there it shall be said unto them, Ye are the sons of the living God.” (*Hos. 1:10, Romans 9:26*) Jesus Christ is the Son of God, and the sons of the Living God are Christians. How was this fulfilled in history? Scholars have established that the people called ‘Gomer’ were the ancestors of the early European tribes called Gamir, Cimmerians, or Celts. (*Appendix 3*) *McClintock & Strong’s Encyclopedia* says that Gomer, “formed a great branch of the south-eastern population of Europe.” (*III:920*) In fulfillment of Hosea’s prophecies, they became the nations of “Christendom,” Christ’s Kingdom on earth, within a few short centuries after Messiah’s First Coming.

The story of Israel dispersed, lost, and later restored is beautifully told in Christ’s Parable of the Prodigal (or Lost) Son in Luke 15. The Father in the parable is God our Heavenly Father, and the two sons represent the Houses of Israel and Judah. The lost son,

Appendix 11: ‘Gomer’ Of History And Prophecy 201

Israel, indeed returns and is restored to his Father, who prepares a feast representing the Marriage Supper of the Lamb. The illustrations on the opposite page graphically represent Israel lost and Israel restored.

Some confusion is caused by a non-Hebrew ‘Gomer’ mentioned in Gen. 10, but that individual lived well over a thousand years before the Gomer representing Israel of Hosea’s prophecies. Further, the tenth chapter of Genesis is a geographic representation of nations, rather than racial, and is allegorical rather than literal. We believe in taking the Bible literally whenever possible, interpreting allegorically only when a literal explanation cannot apply, such as is the case here.

It has been shown by scholars that the national relationships found in Genesis chapter ten do not fit a literal, racial interpretation. For example, well-respected scholar Dr. Henry Sayce says, **“The tenth chapter of Genesis is ethnographical rather than ethnological. It does not profess to give an account of the different races of the world and to separate them one from another according to their various characteristics. It is descriptive merely, and such races of men as fell within the horizon of the writer are described from the point of view of the geographer and not of the ethnologist. The Greeks and Medes, for example, are grouped along with the Tibarenian and Moschian tribes because they all alike lived in the north; the Egyptian and the Canaanite are similarly classed together, while the Semitic Assyrian and the non-Semitic Elamite are both the children of Shem. We shall never understand the chapter rightly unless we bear in mind that its main purpose is geographical. In Hebrew, as in other Semitic languages, the relation between a mother-state to its colony, or of a town or country to its inhabitants, was expressed in a genealogical form. The inhabitants of Jerusalem were regarded as ‘the daughter of Jerusalem,’ the people of the east were ‘the children’ of the district to which they belonged.”** (Dr.

A. H. Sayce, Races of the Old Testament, pp. 65-66)



Dr. Sayce points out that this is the reason the South Arabian tribe of Sheba is listed twice in Genesis 10, once under the designation of Ham in verse 7, and again listed under Shem in verse 28. The tribe of Sheba originated in the south, but later spread a colony far to the north which clashed with Assyria in the days of

Tiglath-Pileser and Shalmanesar. (*ibid.*, p. 65-66) Sayce remarks, **“When, therefore, we are told that ‘Canaan begat Zidon his first-born, and Heth,’ all that is meant is that the city of Sidon, and the Hittites to whom reference is made, were alike to be found in the country called Canaan. It does not follow that there was any ethnological kinship between the Phoenician builders of Sidon and the prognathous Hittites from the north. Indeed, we know from modern research that there was none.”** (*ibid.*, p. 66)

Sayce, in fact, reproduces Egyptian drawings of both Phoenicians and Hittites, showing graphically that there was a dramatic difference in physical features (and therefore origins) between these two peoples. Similarly, Assyria, Elam, and Babylonia (Arphaxad) were called brethren, **“not because the natives of them claimed descent from a common father, but because they occupied the same quarter of the world.”** (*ibid.*, p. 66-67) Ancient races portrayed on Egyptian monuments are shown by Dr. Sayce in the box above. Clockwise from left top, are a king of the Hittites (with pigtail), Hittite soldiers, an Israelite, and a chief of Ganata or Gath, showing Phoenician-Canaanite features. (*ibid.*, Sayce frontispiece)

For an additional in-depth study on this subject, request a copy of the article, *A Question Of Origin*, available from *The Servant People*. Available for an offering in any amount toward our work.

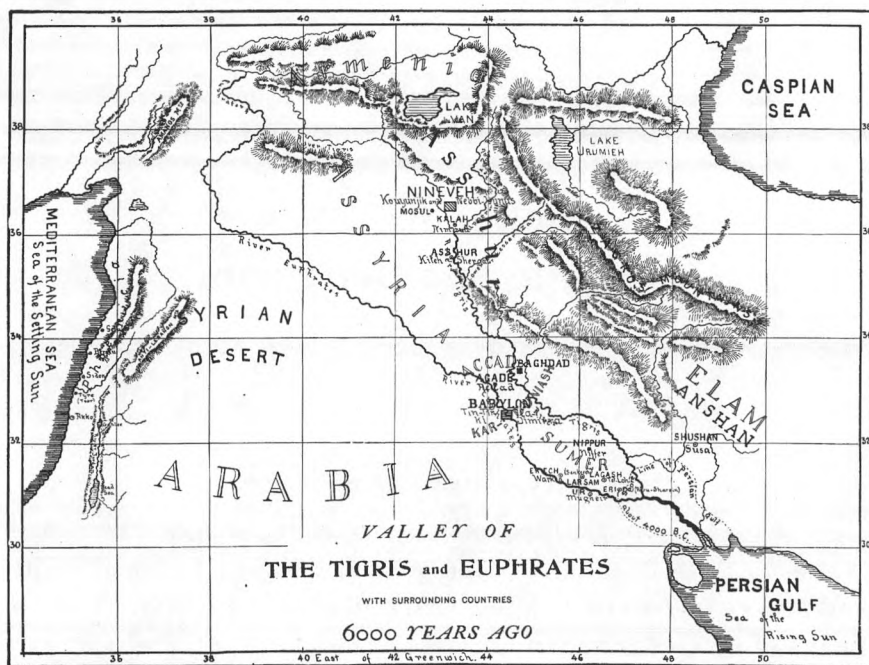
Appendix 12

Language And Geography

OUR ORIGIN IN THE EAST

Rev. Dr. Joseph Bosworth (1789-1876) was a reknowned language scholar in his day. On the subject of origins, he stated, **“The Goths were of Asiatic origin... [early Roman historian] Tacitus speaks of no Goths in Scandinavia.”** (*The Origin of the Germanic And Scandinavian Languages And Nations*, pp. 112-113) The scholarly twenty-volume series, *Asiatic Researches*, adds this important information: **“A late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia; and another contends with great force, that both the Irish and old Britons proceeded severally from the borders of the Caspian; a coincidence of conclusions from different media by persons wholly unconnected, which could scarce have happened, if they were not grounded on solid principles.”** (II:65) The lost Ten Tribes of Israel were last seen in Persia on the shores of the Caspian Sea, where they suddenly and mysteriously disappeared to history at the very same time and place as several European tribes just as suddenly and mysteriously first appeared to history.

Many historians fail to see this, insisting instead that the Caucasian peoples originated in far northwest-European Scandinavia. But *Encyclopedia Britannica* wisely stated, **“IT HAS BEEN OBSERVED WITH TRUTH THAT SO MANY POPULOUS**



NATIONS CAN HARDLY HAVE SPRUNG FROM THE SCANDINAVIAN PENINSULA.” (11th ed., 12:272) Similarly, Winfred P. Lehman has commented, **“THE FURTHER EASTWARD an Indo-European people lives, the more archaisms are found in its language; the further westward they have gone, the fewer archaisms, and the more numerous new-formations are found in its language. From these and other indications we infer that... The home of the Indo-European original race must be sought in the highlands of Central Asia.”** (*A Reader In Nineteenth Century Historical Indo-European Linguistics*, Indiana University Press, 1967)

Our origin was in the East, but not in Central Asia. Linguist Margaret M. Bryant says, **“Professor [Harold] Bender shows in his excellent study [The Home of the Indo-Europeans, pp. 21-22] that the honeybee is indigenous to most parts of Europe and that almost every Indo-European language has a common word for honey... Professor Bender is careful to point out that the various locations in**

Asia that have been suggested as the original homeland [of the Caucasian race] are not the regions frequented by the honey-bee.” (*Modern English and its Heritage*, pp. 19-21) Where in Asia were honeybees found in Biblical times? The land of Canaan in ancient Palestine provides the answer to the problem of the scholars. Bees and honey were plentiful in Palestine: There are 60 references to bees and honey in the Bible. The “Caucasians” did come from the East, but it was the Mid-East, not Central Asia. The Mid-East fits language requirements of an Eastern origin, as well.

THE SEMITIC-INDO-EUROPEAN CONNECTION

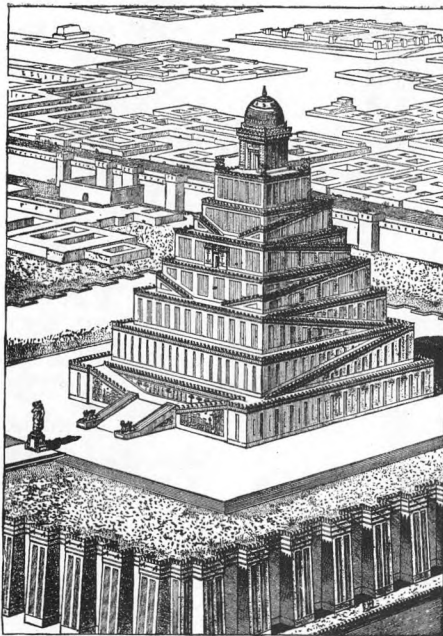
Some fail to see the connection between Europe and the Hebrew lost tribes because Semitic and Indo-European languages differ. Recent scholarship, however, has demonstrated through the principles of “**element correspondences**” and “**expression elements**,” that Indo-European and Semitic are relatives. Danish Language scholar, Louis Hjelmslev stated that the “**genetic relationship between the two languages [Indo-European and Semitic] ...can be accounted for only on the assumption that the two languages have a common origin.**” (*Language, An Introduction*, Univ. of Wisconsin Press, Madison, WI, 1970, p. 127) Dr. Hjelmslev’s conclusion is that Semitic and Indo-European “**developed from the splitting of a single basic language.**” (*ibid.*, p. 83) Danish language scholars have therefore proposed dropping the terms ‘Indo-European’ and ‘Semitic’ in favor of one new combined language family called ‘Nostratic,’ from the Latin meaning, ‘our own countrymen.’ (*ibid.*, p. 80)

Hebrew language scholar, Dr. Isaac Elchanan Mozeson, spent many years analyzing the link between the Indo-European and Semitic language groups. His findings resulted in a comprehensive guide, *The Word, The Dictionary That Reveals The Hebrew Source Of English*. In this he was preceded by the author of the popular English dictionary, Noah Webster, who also traced hundreds of words to a Semitic source. Mozeson says, “**Many words should be acknowledged as borrowings from the Hebrew. Some of these giant oversights include: OGRE (from mighty Og King of Bashan) and**

COLLOSSUS (a Greek version of the Hebrew GoLLiuS, familiar to English speakers as Goliath.)”

Mozeson continues, “The few acknowledged borrowings from Hebrew, like AMEN and JUBILEE, should also be credited to words like AMENABLE and JUBILATE, which are attributed to other sources. There are thousands of other English and Hebrew words that sound remarkably alike and mean the same, but are not cited by linguists. A few of these are ABASH and BooSHa, ALBINO and LaBHaN, EVIL and AVeL, LICK and LaKaK, and REGULAR and RaGeeL... Many animal names only have meanings in the Biblical language of Adam: GIRAFFE means ‘neck,’ SKUNK means ‘stink,’ HORSE means ‘plower’ and GOPHER means ‘digger.’” Dr. Mozeson has traced 22,000 English words to Semitic roots.

THE PERSIAN CONNECTION



ZIGGURAT RESTORED, ACCORDING TO PROBABILITIES, BY PERROT AND CHIFFEZ. (HISTORY OF ANCIENT ART.)

The relationship between Indo-European and Semitic language groups is no accident. *Asiatic Researches* says, “We may therefore hold this proposition firmly established, that IRAN, OR PERSIA IN ITS LARGEST SENSE, WAS THE TRUE CENTER OF POPULATION, OF KNOWLEDGE, OF LANGUAGES, AND OF ARTS; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in

all directions to all regions of the world.” (II:65) Iran, also called Medo-Persia, was the earliest known source of the Indo-European languages, where one branch of mankind evidently settled immediately after the scattering of mankind at the Tower of Babel. (*Gen. 11*) The lost Ten Tribes of the House of Israel were taken into captivity and settled in this same region of Medo-Persia during their captivity in the 7th-8th centuries, B.C. They would have naturally picked up, in whole or in part, the language of those who held them subject. It is therefore no sur-

prise that the early Anglo-Saxon-Gothic tribes had hundreds of Medo-Persian words in their vocabulary when they escaped into Europe (*Appendix 6*), and adopted the ‘Indo-European’ (sometimes called, ‘inflexive’) language type, as well. Dr. Joseph Bosworth also concurs in this, saying, **“Etymologists have proposed [the language category] Arian or Persian, as it designates their origin amongst the Arians, Iranians, or Persians.”** (Bosworth, ‘*Origin*’ p. 7)

THE SAK OR TZAKARI WERE ISRAELITES

Persian inscriptions frequently refer to a people called *Sak* or *Sacae*, a term which developed from the name of the Patriarch Isaac. (*Appendix 2*) *Encyclopaedia Britannica* gives interesting evidence of the use of this name in ancient times, telling us that Mediterranean sea raiders were active “in the Levant, between 1230-1190 B.C.,” and that Egyptian sources named them the “Danauna... [and]

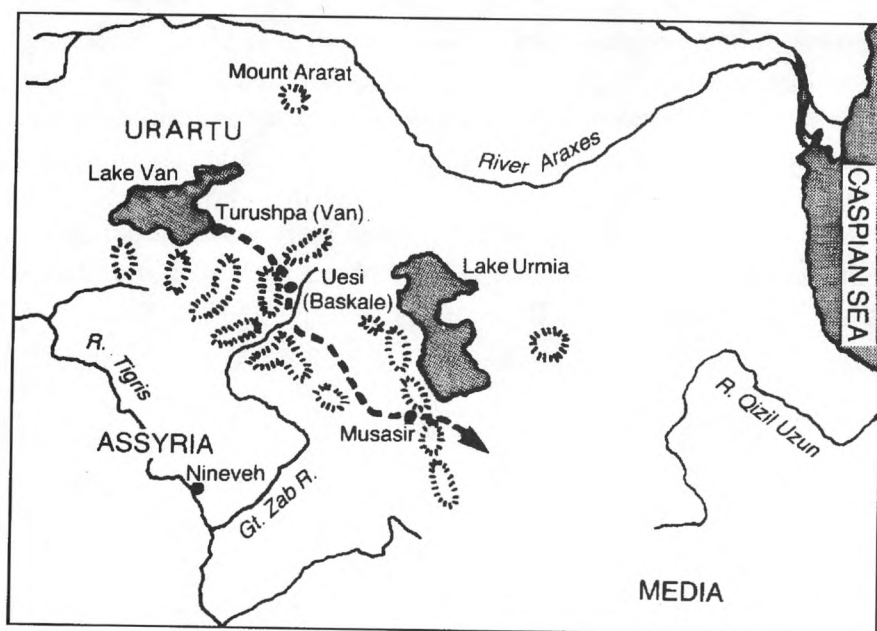


WARRIORS OF THE CONQUERED TRIBES
BEING BAPTIZED

After a picture by A. de Neuville in
Guizot's "*History of France*"

Tzakari,” while Greek tradition referred to them as the “Danaans.” (22:504, ‘Troy’, *emphasis added*) A connection therefore exists between the Danaan, which we have identified as the Hebrew tribe of Dan, and these Tzakari. Were the Tzakari indeed Hebrews also?

In *Israel’s Lost Tribes Today*, Historian Steven M. Collins says, “The word ‘Levant’ refers to the Eastern Mediterranean, which includes the seacoast of Palestine, the main base of the tribe of Dan. It is significant that the name of another group accompanying the Danite sea raiders included the root word ‘**Tzak,**’ because it is a Hebrew form of the name ‘Isaac.’ Two modern Israeli leaders with this Hebrew name were Yitzhak Shamir and Yitzhak Rabin. If one represents the ‘Tz’ sound with an ‘S,’ (both symbols are related sibilant consonants) the name of this ancient tribe becomes the ‘**Sakari,**’ indicating that they were also Israelites. **This is an important point, as it indicates that Israelites were known as the ‘Saka’ in Palestine centuries before their descendants (the ‘Saka’ or ‘Sacae’) were known by that same name in Asia!**” (*Emphasis in original*)



THE ARMENIAN CONNECTION

Another little known fact is that the Hebrews originally settled on the south side of the Caucasus Mountains in the region of Mount Ararat (ancient *Urartu*), in modern Armenia. From there, Abraham's father, Terah, moved south to Ur of Chaldees where Abraham was born. Dr. Cunningham Geike, in *Hours With The Bible*, says, **"The tribe to which Abraham, the great forefather of the Hebrews belonged, had its original seat in the district named from Arphaxad, the head of the race, and hence known to the Greeks and Romans by the name of Arrapachitis. It lies north of Assyria in the mountains of SOUTHERN ARMENIA, straight south of the modern city of Kars and of Mount Ararat, and is a tangle of wild hills, rising often to great heights, but intersected by fruitful valleys."** (I:293-4) This birthplace of the Hebrew race was also part of the region called "Aram," from a son of Shem, which some scholars trace as the root of the word, Armenia. (*McClintock & Strong's Encyclopedia* I:407)

Interestingly enough, this same relatively small region is also cited as the birthplace of the Anglo-Saxon race according to the famous *Anglo-Saxon Chronicle* of early Britain. *Asiatic Researches* says, **"The Saxon Chronicle, I presume from good authority, brings the first inhabitants of Britain from Armenia."** (II:65)

Did some of the early Hebrew race migrate westward from Aram, or Armenia, to settle in Britain and Europe, while others (including Abraham's father, Terah) move southward to Ur in Chaldea? It is an intriguing possibility, especially as some of the early inhabitants of Europe were known as *Iberians*. This book has traced the word, *Iberian*, to Eber, the father of the Hebrew race. As Dr. Geake indicated, the Bible is clear that Armenia, or Aram, in early times (circa 2000 B.C.) was inhabited by Hebrews, and it was Hebrew colonists from this same region, called Iberians, who settled early Europe.

Since Armenia is located just south of the Caucasus Mountains, it is perhaps more than coincidental that European peoples are



known as Caucasian. Dr. Joseph Bosworth says that they are called, **“Caucasian, from the supposition that the primitive seat of this race was near Mount Caucasus.”** (*ibid.*, p. 7) Indeed it was!

SUMMARY

Over many early centuries, a stream of Hebrew-Semitic people migrated westward from the ‘Levant’ or Mid-East. The earliest wave, said to have come from the region of Armenia (ancient *Urartu*), was known as *Iberian* — a name derived from Eber, ancestor of Abraham.

A later stream continued from Canaan (Palestine), during the Israelites’ sojourn there, and grew larger at the time of the Babylonian and Assyrian invasions. Indeed, the Assyrian conquest is known as ‘the Dispersion’ of Israel, a fit term for the migration of perhaps hundreds of thousands of Hebrews out of the Mid-East, many of them to lands of safety in the West.

Finally, Israelites conquered by Assyria were placed in the region of Medo-Persia, where they adopted the Indo-European, or inflexive language style, and brought it with them when they migrated over succeeding centuries into Europe.

Index of Scripture Passages

OLD TESTAMENT BOOKS

GENESIS: Page

Gen. 10	201
Gen. 11	207
Gen. 12:1-3	18
Gen. 12:2	56
Gen. 12:2-3	112
Gen. 13:16	112
Gen. 14:13	74
Gen. 15:5	112
Gen. 17:1-7	57
Gen. 17:4-6	111
Gen. 17:5	3
Gen. 17:7	20
Gen. 17:15-16	111
Gen. 17:19	20
Gen. 18:17-18	18
Gen. 18:18	56, 112
Gen. 21:12	91
Gen. 22:16-18	112
Gen. 24:60	112
Gen. 26:24	113
Gen. 27:28	128

Gen. 27:29	125
Gen. 28:3	113
Gen. 28:13, 14	21
Gen. 28:14	19, 113, 115
Gen. 30:3-6	156
Gen. 32:12	113, 118
Gen. 35:11	3, 23, 56, 111
Gen. 35:9-12	21
Gen. 37:3, 23, 32	4
Gen. 38:27-30	67
Gen. 48:19	111
Gen. chapter 49	4
Gen. 49:8-10	23
Gen. 49:10	43, 67, 70
Gen. 49:13	74, 177
Gen. 49:17	82
Gen. 49:22	113
Gen. 49:25-26	128

EXODUS:

Exo. 7:14 to 12:33	31
Exo. 9:14-15	33
Exo. 19:6	39

Exo. 20:4-6	33
Exo. 28:37	7
Exo. 32:13	117
Exo. 40:34-35	39

LEVITICUS:

Lev. 26:18, 21, 24, 28, 33	54
Lev. 26:33	56

NUMBERS:

Numbers 1:2-54	64
Num. 2:1-33	57
Num. 10:33	39
Num. 24:7	75
Num. 24:8-9	56
Num. 26:2-65	64

DEUTERONOMY:

Deut. 1:10	119
Deut. 4:2	36
Deut. 4:20	125
Deut. 7:6	125
Deut. 7:16	19
Deut. 8:7, 9-10	128
Deut. 8:9-10	127
Deut. 10:22	120
Deut. 21:15-17	27
Deut. 28:11	128
Deut. 32:7-8	120
Deut. 32:8	19, 115
Deut. 33:1-28	4
Deut. 33:13-14	128
Deut. 33:15-16	127
Deut. 33:16-17	6

Deut. 33:17	115
Deut. 33:19	128
Deut. 33:28	128
Deut. 33:29	123

JUDGES:

Judges 5:17	75, 79, 176, 177
Judges 13:2-25	158
Judges 18:29	102

1 SAMUEL:

1 Sam. chapter 4	23
1 Sam. 4:6	74
1 Sam. 13:11	34
1 Sam. 9	7

2 SAMUEL:

2 Sam. 6:12-16	43
2 Sam. 7:10	4, 56, 63, 105, 114
2 Sam. 7:12-16	23, 50, 56
2 Sam. 7:13-17	121
2 Sam. 7:23-24	125



THE BOOK OF THE LAW

1 KINGS:

1 Kings 4:31	68
1 Kings 8:51-53	126
1 Kings 9:26-27	175
1 Kings 18:28	183

2 KINGS:

2 Kings 2:8	182
2 Kings 16:6	2
2 Kings 17:13-14	46
2 Kings 17:6, 23	2
2 Kings 18:13	12, 47
2 Kings 18:17	4
2 Kings 19:8	12

1 CHRONICLES:

1 Chron. 2:6.....	68
1 Chron. 5:1-2	25
1 Chron. 17:9	114
1 Chron. 17:11-14	50
1 Chron. 21:5-6	184
1 Chron. 22:10	121
1 Chron. 28:4-5	44
1 Chron. 29:23	44

2 CHRONICLES:

2 Chron. 9:21-22	175
2 Chron. 13:5	121
2 Chron. 10:1-19	44
2 Chron. 32:9	12

EZRA:

Ezra (general).....	190
---------------------	-----

NEHEMIAH:

Neh. 7:66	48
Neh. 9:23	120

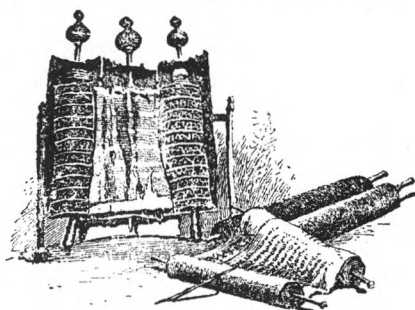
PSALMS:

Psa. 2:8	75, 115, 120
----------------	--------------

Psa. 72:8	75
Psa. 77:19	75
Psa. 77:19-20	120
Psa. 89:25.....	75
Psa. 89:25-26	120
Psa. 89:35-37	121
Psa. 114:2	13

ISAIAH:

Isaiah (general).....	3, 5, 173
Isa. 10:22	118
Isa. 11: 9, 11, 13	3
Isa. 11:10-14	116
Isa. 14:2	5, 125
Isa. 20:1	4
Isa. 26:15	115
Isa. 27:6	115
Isa. 28:11	113
Isa. 35:1	116
Isa. 41:1	117
Isa. 41:8-9	50
Isa. 41:10	123
Isa. 41:11	120
Isa. 41:15	5, 125
Isa. 42:3-7	4
Isa. 42:10	121
Isa. 42:10-12	51



BOOKS OF THE LAW

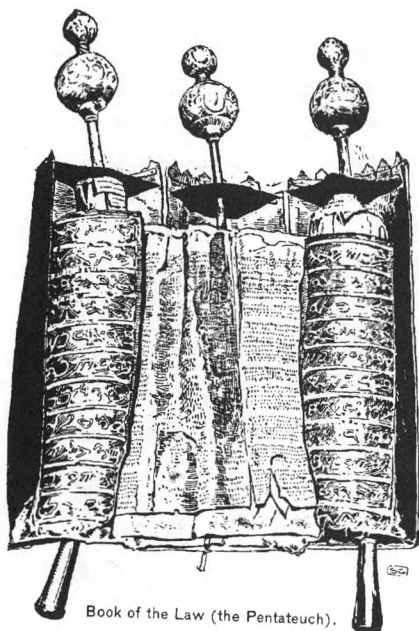
Isa. 42:16-17	118	Isa. 54:2-3	115
Isa. 43:1	123	Isa. 54:3	117
Isa. 43:10	122	Isa. 54:5-10	126
Isa. 43:19	116	Isa. 58:12	117
Isa. 43:20	116	Isa. 59:21	127
Isa. 43:21	122, 126	Isa. 60:1	127
Isa. 44:1-3	123	Isa. 60:5	129
Isa. 44:1-5, 21	46	Isa. 62:2-3	113
Isa. 44:3	127	Isa. 65:15	113
Isa. 45:16-17	50		
Isa. 49:1-3	117		
Isa. 49:3	46		
Isa. 49:1-6	110		
Isa. 49:8	116		
Isa. 49:12	116		
Isa. 49:25-26	124		
Isa. 51:5	117		
Isa. 52:7	124		

JEREMIAH:

Jer. 3:18	116
Jer. 6:1	103
Jer. 31:2	51
Jer. 31:7	125
Jer. 31:7-10	118
Jer. 31:9-10	121
Jer. 31:10	65
Jer. 31:31	4, 114
Jer. 31:35-37	50
Jer. 33:17	13, 56, 122
Jer. 33:20-26	129
Jer. 33:22	118
Jer. 33:24-26	1
Jer. 46:27	124
Jer. 51:5	50
Jer. 51:6, 45	104
Jer. 51:20	5, 124

EZEKIEL:

Ezek.(general)	2, 3
Ezek. 1:10	38, 57
Ezek. 4:5-6	54
Ezek. 4:6-7	49
Ezek. 20:37	51
Ezek. 22:15	3



Book of the Law (the Pentateuch).



A DOCTOR OF THE LAW.

Ezek. 23:2	1
Ezek. 23:4.....	2
Ezek. 34:15-16	124
Ezek. 36:19	47
Ezek. 36:24-26	4
Ezek. 37:15-30	2
Ezek. 37:22	1
Ezek. 37:24	3, 122

DANIEL:

Dan. 9:24	54
-----------------	----

HOSEA:

Hos. 1:2	199
Hos. 1:4, 6, 9	199
Hos. 1:7	49
Hos. 1:9-10	118
Hos. 1:10	51, 119, 123, 200
Hos. 2:6	118
Hos. 13:14	124
Hos. 14:4	124
Hos. 2:16, 19, 20	200

Hos. 2:17	113
Hos. 2:19, 20, 23	126
Hos. 2:23	124

JOEL:

Joel 2:26-27	127
--------------------	-----

AMOS:

Amos (general)	43, 61
Amos 3:1-3	46
Amos 7:18	91
Amos 9:9	63

MICAH:

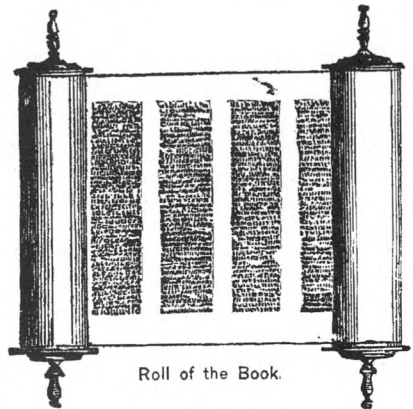
Micah 4:13	5, 125
------------------	--------

HAGGAI:

Hag. 2:5	127
----------------	-----

ZECHARIAH:

Zech. 2:6-7	121
Zech. 10:8-9	51, 115
Zech. 12:10	49



Roll of the Book.

NEW TESTAMENT BOOKS**MATTHEW:**

Matt. 6:10	15, 17
Matt. 10:5	3
Matt. 10:5-7	52
Matt. 15:24	3, 52
Matt. 21:28-32	2
Matt. 23:35-38	49

LUKE:

Luke 1:32-33	51
Luke 1:77	112
Luke 2:30	112
Luke 3:35	73
Luke 11:2	15, 17
Luke 15	200
Luke 15:11-32	2
Luke 22:20	114

JOHN:

John 1:1, 18	200
John 11:51-52	114

ROMANS:

Rom. 9:7	91
Rom. 9:25-27	119
Rom. 9:26	123, 200
Rom. 11:1-2	19
Rom. 11:25	118
Rom. 11:25-27	50

GALATIANS:

Gal. 3:7	86
----------------	----

Gal. 4:9	85
Gal. 5:1	83

EPHESIANS:

Eph. 2:12	112
-----------------	-----

HEBREWS:

Heb. 8:8	114
Heb. 9:26	49
Heb. 11:18	91

REVELATION:

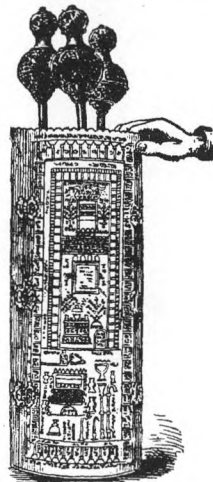
Rev. 4:7	57
Chapters 4, 5, 6, 7, 14, 15, 18, 19....	p.38

APOCRYPHAL BOOKS**1 MACCABEES:**

1 Macc. 12:5-23	153
-----------------------	-----

2 ESDRAS:

2 Esdras 13:40-48	3, 92, 197
-------------------------	------------



Book in a Case.

Index Of

Persons, Places, And Subjects

A

- A nation and a company of nations 21, 23, 56
- A Question Of Origin (J.S. Brooks) 202
- A Reader In Nineteenth Century Historical
Indo-European Linguistics (W. Lehman) 204
- Aaron 120
- Abbadie, Jacques 164
- Abraham 18, 19, 20, 21, 22, 23, 26, 27, 41,
42, 57, 67, 74, 86, 91, 111, 112, 113, 119,
122, 209, 210
- Abram 111
- abundance of the sea 128-9
- Accadian 110
- Achaemenes/Achaemenian 143
- Adam 19
- adscripti glebae 174, 175
- Aeneid (Virgil) 69
- Aeneas 69
- Agalma 180
- Agyrtae 182
- Aholah 2
- Aholibah 2
- Albania 96, 98, 106, 108
- Alexander the Great 33
- Alfred Edersheim 38
- all the nations of the earth be blessed 112, 119
- American 55
- Ammon 116
- Amos 45, 63
- Anamaka 148
- Andrew, Saint 160
- Angles 56, 59, 60, 61, 89
- Anglo-Saxon 61, 165, 166, 167
- Anglo-Saxon Chronicle 209
- Anna the prophetess 190
- Annales Cambriae 95
- Annals Of Clonmacnoise 69
- Annals Of Ireland 76
- Anodanus 102
- another tongue 113
- Antiochus 154, 157
- Antipater 154, 157
- Antiquities Of Greece (G.F. Schomann) 31
- Antiquities Of Kertch (Duncan Macpherson) 197
- Antiquities Of The Jews (Josephus) 185
- Apocrypha 3, 92, 153, 186
- Apostle Paul 200
- Appian's Roman History 184
- Arabia/Arabian 41, 144, 202
- Arachosia 145
- Aracus 150
- Arakadres 146
- Aram 209
- Aramaic 11
- Ararat, Mount 209
- Araxes 92, 93, 167, 168
- archaisms 204
- Archigallus 182
- Arda 8
- Areus 155, 156
- Argive 79
- Argos 158
- Aria(n) 93, 145, 207

Arimaspoi 167
 Ariovistus 169
 Ariyaramnes 143
 Ark of the Covenant 39
 Armenia 93, 144, 149, 171, 172, 209, 210
 Armenian and Georgian Chronicles 11
 Arphaxad 202, 209
 Arrapachitis 209
 Arsames 143
 Arsareth 108, 192, 195, 197
 Arta 8
 Aryan home 92
 Asae 172
 Asaland 172
 Ascalon 172
 Asgard 172
 Asher 22, 38, 64, 75, 174, 177, 190
 Asia 156, 167, 168, 172, 185, 204, 205, 208
 Asia Minor 65, 69, 71, 80, 83, 85
 Asian/Asiatic 172, 203, 206, 209
 Asiatic Researches 203, 206, 209
 Assyria(n) 2, 3, 5, 6, 7, 8, 11, 12, 13, 75, 76,
 83, 86, 87, 88, 96, 98, 108, 116, 131, 132,
 137, 142, 143, 144, 149, 151, 196, 202,
 209, 210
 Assyrian kings 131, 133
 Atlantic Ocean 6, 7
 atomic annihilation 17
 Atrines 147, 148, 149
 Aven 179
 Aviones 179
 Azerbaijan 108

B

Baali 200
 Babylon 16, 47, 48, 49, 54, 56, 131, 136, 148,
 149, 150, 168, 185
 Babylonian Chronicle 5
 Babylonia(n) 5, 13, 87, 141, 142, 143, 147,
 148, 179, 188, 202, 210
 Bactria/Bactriana 171, 145
 Bagayadish 146
 Balaam 180
 Balkans 106
 Baltic Sea 7, 101, 102
 banners 38
 Bardes 146, 149, 150
 battle axe 4, 124

Before Columbus: Links Between The Old
 World And The New (Dr. C. Gordon) 79, 177
 Behistun Rock 7, 94, 141, 142, 143, 151
 Bel 183
 Bela 158
 Belgae 169
 Belgium 106
 Bellona 183
 Bender, Professor Harold 204
 Benjamin 22, 38, 43, 44, 64, 103, 104, 105,
 184, 190
 Benjamin of Tudela 190
 Bennett, Mary Francis iii, vii, viii
 Bennett, W.H. (Howard) iii, vii, viii, xi, 4, 82, 142
 Beth Khumri (or Khumree) 87, 151
 Bible History – Old Testament (Alfred
 Edersheim) 38
 Bible Research Handbook 14, 141, 142
 Bible, Scott's Commentary 199
 Biblical Archaeology Magazine 79, 176
 Biblical Archaeological Review Magazine 73
 Bilhah 158
 birthright 25, 26
 Black Obelisk 86, 132, 134, 136, 143
 Black Sea 82, 86, 88, 90, 94, 95, 101, 102
 bless/blessing 18, 112, 113, 123, 127, 128
 blindness 17, 118
 blossom and bud 115
 Bocchoris, King 34
 bond of the covenant 51
 bondage 29, 37, 66, 68
 Book of Esdras 196
 Borysthenes 169
 Bosworth, Rev. Dr. Joseph 165, 203, 207, 210
 breeches 75
 Bretons 106
 brigades 37
 Britain vii, 6, 17, 54, 56, 59, 60, 61, 62, 63, 65,
 66, 68, 69, 71, 72, 75, 76, 81, 82, 86, 88,
 89, 91, 94, 95, 99, 106, 180, 209
 Britain In Prophecy And History (P.W.
 Thompson) 166
 Britannia 77
 Brith 57
 British 2, 55, 56, 57, 59, 60, 62, 63, 66, 69,
 71, 72, 82, 85, 87, 88, 96, 102, 105, 179,
 180, 181, 182, 183
 British Isles 72, 82, 96, 102, 105

British Museum 5, 87, 88, 165
 British-Israel-World Federation (London) iv, xii
 British-Israel-World Federation (Canada) vii, x
 Britons 61, 63, 65, 86, 89, 106, 160, 179, 184, 203
 Brittany 89
 bronze 110
 Brooks, Pastor Jory Steven xi, 13
 Browning, Matthew iii, xi, xii
 Brutus 69, 71
 Bryant, Margaret M. (Modern English And Its Heritage) 204
 Brythons 61
 Buki 11
 bullock 115

C

Cadmus 33
 Caesar 169
 Calcol 66, 68
 Caledonia 96
 Cambria 9, 10, 88
 Cambridge History Of Iran 8, 10, 197
 Cambyes 145, 146
 Camden, William 77
 Camerius Crescens 182
 camp Of Israel 37, 65
 Canaan 13, 18, 20, 29, 37, 41, 83, 108, 202, 205, 210
 Canaanite(s) 41, 180, 201, 202
 Canaanite fellahin 188
 Canada vii, 110
 Canadian British-Israel Association vii, ix
 cannot be measured nor numbered 118, 119, 123
 Cappadoces 171
 Cappadocia 104, 144
 Capt, Dr. E. Raymond (Missing Links) 68
 captives/captivity 3, 7, 11, 12, 186
 Carthage 182
 Caspian Sea 55, 86, 108, 167, 171, 193, 194, 203
 Cassiterides 182
 Caucasian 203, 205, 210
 Caucasus Mountains 7, 9, 10, 11, 13, 14, 72, 93, 167, 191, 197, 209, 210
 Celts/Celtic 13, 59, 60, 61, 62, 75, 76, 86, 88, 95, 182, 200
 Celtic Britain 75, 95

Celto-Saxon 82, 105, 106
 census 64, 65
 Central Asia 6, 204, 205
 Central Europe 85
 ceremonial law 85
 Chaldea(n) 6, 18, 20
 Chaldea, Ur in 209
 Chaldean mythology 179
 chastise 54
 chief justice 36
 chief rabbis 2
 chief ruler 25
 children of the living God 119, 123
 Chorasnia 145
 Christ, Jesus 3, 12, 112, 185, 200
 Christendom 200
 Cilicia 79, 176
 Cimbri 61, 86, 88
 Cimmerian(s) 61, 142, 143, 151, 200
 Cimmeris 182
 circular temples 182
 circularity 180, 183
 circumcision 85
 cities waste 54
 civil service 27, 35, 36, 39
 coast of Asia 174
 coasts of the earth 117
 coat of many colours 4
 Coaxers 168
 Codanus 101, 102
 Collins, Steven M. 208
 collossus 206
 colonies, European 168
 colonists/colonization 62, 74, 116, 153, 169
 Columbia Encyclopedia 68
 Columbus 190
 Commandments 44
 commons 36
 commonwealth 35, 36, 57, 112
 Communism 17
 company of nations 3, 21, 23, 56, 111
 Conestoga Wagons 9
 congregation 36
 Connemara 62
 Constantine 181
 constitution 35, 36, 43
 consume your uncleanness 3
 Contra Apionem (Flavius Josephus) 34-35

Corey's Ancient Fragments 71
 Cornwall 59, 72, 76, 79, 181
 correction/corrective punishment 47, 50
 Cottonian Library 165
 Courts of Law 36
 covenant(s) 1, 4, 14, 20, 39, 51, 57, 111, 112,
 114, 116, 121, 126, 127
 covenant of salt 121
 Covenant Publishing Company 141
 creeks 75
 Crete 65
 Crimea 9, 11, 86, 88, 98
 Cromwell 190
 Cumri 142
 Cush 116
 Cyaxares 149, 150
 Cybele 182
 Cymry/Cymri(c) 56, 59, 60, 61, 86, 87, 88, 89,
 106, 136, 181, 182
 Cyprus 79, 176
 Cyrus 145, 146, 149, 150, 171, 195

D

Daitya River 93
 Dalin (Svea-rikes Historia) 108
 Damascus 131, 137
 Dan 22, 31, 38, 41, 56, 64, 75, 76, 77, 79, 82,
 99, 101, 102, 158, 173, 174, 176, 177, 186,
 190, 208
 Danaan/Danai/Danaoi 31, 33, 59, 76, 77, 79,
 82, 158, 173, 176, 177, 208
 Danaos (or Danaus) 33, 158, 176
 Danauna 207
 Danes 56, 59, 60, 61, 62, 79, 99, 102, 106, 160
 Danish 205
 Danube 102, 104, 168
 Danuna 79, 176
 Dara/Darda 68, 69, 71
 Dardanelles/Dardania 68
 Dardanus 69, 71
 Darel Gorge 195
 Darel/Daryl Pass 10, 197
 Darius the Persian 141, 143, 144, 145, 146,
 147, 148, 149, 153, 167, 168, 195
 daughter of Babylon 121
 daughter of Zion 5, 125

David 1, 13, 16, 23, 36, 43, 44, 50, 51, 57, 67,
 118, 121, 122
 David, House of 190
 David's Greater Son 3
 David's Throne 51
 Day and Night 51
 Dead Sea 7, 41
 Declaration of Arbroath 159
 Demoteles 156
 Denmark 77, 79, 86, 88, 89, 94, 99, 102, 106,
 177
 desolate places 116
 Devon 59
 Dictionary of National Biography 166
 Diodorus Siculus 33, 167
 Discoveries Among The Ruins Of Assyria And
 Babylon (Austen Henry Layard) 87
 dispersion 3, 210
 Divine laws 52
 divorce 199
 Dnieper 102, 169
 Dniester 102
 Don 102
 Doric Greeks 76, 77, 80
 double portion 25
 Druidism Exhumed (James Rust) 99
 Druids 182, 183, 184
 Drummond, Sir William (Origines) 91
 drus 183, 184
 Duncker, Max (History Of Antiquity) 32
 dust of the earth 21, 112, 113, 114

E

eagle 38, 57
 Early Age Of Greece (William Ridgeway) 31
 earth 15, 16, 17, 18, 19, 21, 36, 37, 51, 63
 Eastern Europe 11, 14
 Eber 73, 74, 209, 210
 Eberim 74
 Eboracum 72
 Ebro 72
 Edda 172
 Edom 41, 116, 175
 Edward II, King 97
 Egypt 7, 17, 29, 31, 33, 41, 43, 57, 59, 63, 64,
 65, 66, 68, 69, 71, 79, 81, 116, 120, 125,
 126, 127, 138, 144, 146, 158, 168, 176

Egyptian(s) 29, 31, 201, 202
 Elam 116, 186, 202
 Elamite 201
 Eldad the Danite 190
 elected aristocracy 35
 element correspondences 205
 element-functions 101
 emblems 38, 56, 57
 Emer 75
 Empire, Roman 172
 enameled jewelry 8
 Encyclopedia Britannica 101, 203, 207
 Encyclopedia Judaica 79
 Encyclopedia of Religions 72, 92, 93
 end(s) of the earth 3, 6, 115, 121, 122
 England 12, 54, 60, 68, 69, 72, 75, 89, 97, 99, 162, 163, 181
 English 72, 77, 89, 92, 95, 159, 160, 161, 162, 163
 English Commonwealth (Francis Palgrave) 61
 English Cyclopaedia 166
 ensign of the people 115
 ensign for the nations 116
 Enthea mater 182
 Ephraim 2, 5, 25, 26, 27, 38, 51, 54, 64, 115, 116, 117, 120, 174
 Epistle to the Galatians 85
 eponymus 79
 Eridanus 102
 Esau 21, 22
 Esdras 185
 Espagne 172
 Essex 181
 Estonians 108
 Ethnology of Europe 79, 173
 Euphrates 132, 148, 185, 186, 196
 Europe 3, 4, 5, 6, 7, 8, 10, 11, 13, 14, 72, 79, 81, 82, 83, 85, 86, 90, 91, 92, 93, 94, 95, 101, 102, 105, 106, 110, 141, 142, 143, 156, 167, 168, 169, 171, 172, 185, 191, 194, 195, 200, 204, 205, 207, 209, 210
 European and Other Race Origins (Herbert Bruce Hannay) 103
 European tribes 203
 Euxine 93, 171, 172
 Evening Standard 188
 exile(s) 12, 16, 47, 83, 85

Exodus 31, 32, 43, 57, 63, 64, 65, 81, 101
 expression elements 205
 Ezra 190

F

families of the earth be blessed 18, 19, 21, 112, 113, 115
 famine 29
 far countries 51, 115
 fellahin 188
 Ferrar Fenton 35, 36, 74
 fill the face of the world with fruit 115
 Finland 108
 Flanders 169
 Flavius Josephus 153, 155
 Fleure, Professor 76
 Fore Street 69
 foreigners 110
 forty years 35, 37, 57, 81, 101
 four beasts 38
 four corners of the earth 3, 116
 four living creatures 38
 France 72, 83, 85, 106, 169, 172
 Fraser, William P. 104
 Freeman, Professor (Origin Of the English Nation) 63
 Frisians 59, 60, 61
 fruitful 23, 111, 113
 fury 54

G

Gabriel 51
 Gad 22, 38, 64, 81
 Gadelius 81
 Gaels 61
 Galeed 180
 Galgals 180
 Galatia/Galatai 61, 83, 85, 86, 182
 Galatians 85
 Galeed 180
 Galicia 83
 Galilee 41, 48, 83
 galley 181
 Galli(m) 181, 182
 Gallway 181
 Galuth 85

Gamir 200
 Ganata 202
 Gandara 145
 Garmapada 146
 gate of his enemies 112
 Gate of the Caucasus 195
 gate of those which hate them 112
 Gath 202
 Gaul 83, 85, 169, 179, 181, 182, 184
 Gaulan 41, 83
 Gauls 59, 60, 61, 82, 83, 85, 86, 106, 169,
 179, 180, 182, 183
 Geike, Cunningham (Hours With the Bible) 209
 genetic relationship 101, 205
 Gentiles 52, 113, 114, 115, 117, 118, 129, 174
 Geoffrey of Monmouth 68, 69
 Georgia (Caucasian) 11, 72, 191, 192
 German 89, 95, 106, 169, 171, 172
 Getae 169
 Gibbon 166
 Gibraltar 177
 Gilgal 180
 Gilead 41, 83
 Gillian 181
 Gimir (or Gimirri) 142, 143, 151
 give glory unto God 51
 Gladstone, William Ewart (Juventus Mundi) 77
 Glory of the Lord 39
 Gloucestershire 181
 God ruling through them 21
 God's battle-axe 4
 God's Will 15, 16, 17, 36, 50
 goel 181
 Gol-gotha 180
 Golan 41, 181
 Goliath 206
 Gomates 146, 147, 149
 Gomer 199, 200, 201
 Gordon, Cyrus 79, 82, 176, 177
 Gorge of Darius 195
 Gosse, Sir Edmund 166
 Gothic 169, 171, 207
 Goths 104, 169, 203
 Gozan 2, 186
 grace in the wilderness 51
 Graetz, Professor H. (History Of the Jews) 186

Gray, Mrs. Hamilton (History Of Etruria) 31
 great 16, 17, 18, 19, 20, 25, 39, 43, 48, 54,
 55, 56, 64, 65, 68
 Great Britain 54, 56
 great company 117
 great nation 18, 56, 112
 Greece 9, 31, 33, 34, 35, 48, 65, 76, 77, 79,
 81, 85, 102, 106, 153, 158, 174, 176
 Greek(s) 4, 69, 71, 76, 79, 80, 81, 162, 167,
 172, 176, 177, 182, 183, 184, 201, 206,
 208, 209

Grimm's Law 95
 Grote, Dr. George (History Of Greece) 71
 Gruter 182
 Guest, Edwin (Origines Celticae) 13
 Gula 179
 gyrate 182

H

Habor 2, 11, 186
 Hadani, Eldad 77
 Halah 2, 11, 186
 half-moon 8
 Ham 202
 Hamath 116
 Hannay, Herbert Bruce (European And Other
 Race Origins) 102
 harlotry 199
 Harper's Bible Dictionary 7
 Heavens 51
 Heber 67, 68, 73, 74, 75
 Hebrew 5, 8, 11, 13, 14, 73, 74, 75, 76, 77,
 83, 85, 87, 98, 101, 105, 110, 131, 132,
 153, 179, 182, 191, 208
 Hebrew colonization 174
 Hebrew royal attire 7
 Hebrew seal 176
 Hebrews 10, 11, 35, 65, 67, 68, 71, 72, 73, 74,
 75, 77, 81, 95, 98, 132, 174, 175, 208, 209,
 210
 Hebrides 72
 Hecataeus Of Abdera 32
 Helena 181
 Hellas/Hellenes 33, 174
 Hercules (Heracles) 158

Heraclim 158
 heraldic emblems 4
 Herodotus 7, 9, 167, 168, 196
 Hertz, Dr. 188
 Hesychius 182
 Heth 202
 Hezekiah, king 12, 133, 138, 139, 140
 Hibernia(n) 59, 60, 66, 67, 68, 71, 72, 75, 82
 Hierosyla (Jerusalem) 35
 high-peaked hat 7
 Higher Criticism And The Verdict Of The
 Monuments (Dr. Henry Sayce) 87
 Hiram 175
 Hispania 172
 History Of Antiquity (Max Duncker) 32
 History Of Etruria (Mrs. Hamilton Gray) 31
 History Of Greece (Dr. George Grote) 71
 History Of Herodotus 151
 History Of Ireland (Geoffrey Keating) 76
 History Of The Anglo-Saxons (Sharon Turner)
 87, 91, 93, 94, 165, 166, 167
 History Of The Northmen (Henry Wheaton) 103
 Hittite(s) 202
 Hjelmslev, Louis (Language, An Introduction)
 101, 205
 Holland 106
 Holy Land 174
 holy people 19, 125
 Home of the Indo-Europeans (Harold Bender)
 204
 Homer 68, 167
 honeybee 204, 205
 horesh 8
 Horne, Charles F. (Sacred Books And Early
 Literature Of The East) 131
 horns of iron 5
 horse 8, 9
 Hoshea (see Osea) 2, 196
 Hours With The Bible (Cunningham Geike) 209
 House of David 190
 House of Isaac 91, 94, 142, 143
 House of Israel 1, 2, 3, 6, 7, 11, 12, 13, 114,
 116, 122, 124, 141, 142, 151, 199
 House of Judah 1, 2, 12, 114, 116
 Hphaista 182
 Humria/Humbria 87, 88

Huns 7
 Huxley, Professor (Racial Origins) 64
 Hystaspes 141, 143
 I
 Ia-Dnan 79, 176
 Iber(es), Iberi or Ibri 65, 72, 73, 74, 75
 Iberia(n) 59, 65, 72, 73, 76, 81, 82, 91, 98,
 106, 209, 210
 Iberian Stones Speak (Paul MacKendrick) 91
 Iberion 75
 Iceland 99, 102
 Iceland: Light To The Nations (Des Thomas)
 104
 idolatrous worship 180
 Illiad (Homer) 68
 Imanes 150
 immense multitude 185
 immigrant 74
 increase 29, 51, 64, 65, 115
 increased the nation 115
 Incredible Nordic Origins (S. Gusten Olsen)
 108
 Indians, North American 190
 Indo-European 101, 204, 205, 206, 207, 210
 inflexive 207, 210
 Inge, Dean 188
 iniquity 54
 inscription 141, 142, 143
 instrument 17, 18, 19, 20, 21, 22, 25, 31, 35,
 42, 47, 50
 instrumental nation 17, 19, 21, 22
 interlaced triangles 57
 Iona 80
 Ionia 144
 Iran(ian) 8, 206, 207
 Iranians And Greeks In South Russia (Michael
 Rostovtzeff) 8
 Ireland 54, 59, 60, 66, 68, 71, 75, 76, 77, 79,
 80, 81, 82, 98, 176, 181
 Irin 77
 Irish 61, 76, 79, 80, 81, 82, 176, 177, 181, 203
 Irish Chronicles 69
 iron 108
 irrevocable covenant 18, 20, 43
 Isaac 4, 6, 11, 20, 21, 22, 23, 26, 27, 41, 91,
 92, 94, 119, 142, 143

- Isaiah 3, 5, 173
 Ishi 200
 Island of Dan(an) 176
 islands 116, 117
 Isle of Wight 94
 isles 59, 60, 62, 63, 66, 72, 82, 96, 102, 105, 110, 117, 118, 121
 isles afar off 118, 121
 Israel 1, 2, 3, 4, 5, 6, 7, 10, 11, 12, 13, 15, 16, 17, 19, 20, 21, 22, 23, 25, 26, 27, 29, 31, 35, 36, 37, 38, 39, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 54, 55, 56, 57, 59, 60, 62, 63, 64, 65, 66, 67, 68, 71, 73, 77, 79, 81, 83, 85, 86, 87, 88, 91, 92, 93, 96, 97, 98, 101, 105, 106, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 160, 176, 177, 184, 185, 186, 188, 191, 192, 194, 195, 196, 199, 200, 201, 202
 Israel, lost Ten Tribes of 203
 Israelite(s) 71, 73, 74, 75, 77, 79, 81, 83, 85, 86, 87, 88, 89, 90, 91, 94, 96, 98, 99, 101, 105, 173, 176, 199, 202, 207, 208, 210
 Israel's grave 56
 Israel's Lost Tribes Today (Steven M. Collins) 208
 Israel's Wanderings (W.H. Milner, "Oxonian") 104
 Issachar 22, 37, 64
 Istanbul 91
 Italy 69, 102, 106
 Iudeorum 95
- J**
- Jacob 1, 19, 21, 22, 23, 26, 27, 29, 41, 45, 51, 67, 71, 115, 117, 122, 123, 124, 125, 126, 128, 180
 Jacob-Israel 71, 91, 101
 Jason 154, 157
 Jehu 132, 134, 136
 Jehud/Jehuda 71
 Jeremiah 4, 5
 Jeroboam 77
 Jerusalem 12, 35, 48, 49, 54, 103, 133, 139, 140, 155, 185, 201
- Jessai 36
 Jesus Christ 3, 160, 200
 Jewish 2, 8, 10, 11, 173, 185, 186, 188, 190
 Jewish Encyclopedia 10
 Jewish Quarterly Review 186, 190
 Jewry, Orthodox 188
 Jews 2, 10, 77, 95, 153, 155, 156, 162, 174
 Jezreel 199
 Jill 181
 John XXII, Pope 97
 Jonathan 153, 155, 156
 Jones, Dr. Stephen E. (Secrets Of Time) IV, 31
 Joppa 101
 Jordan 41
 Joseph 4, 6, 22, 23, 25, 26, 27, 45, 113, 127, 128
 Josephus 34, 185
 Joshua 161
 Judah 1, 2, 3, 12, 13, 19, 22, 23, 25, 26, 37, 38, 43, 44, 45, 46, 47, 48, 55, 56, 57, 64, 67, 68, 71, 77, 95, 96, 114, 116, 131, 133, 138, 139, 173, 184, 186, 188, 190
 Jude 95
 Judea 33, 48
 Juden 95
 Judeorum 95
 Judges 43
 judgments 122
 Julia 181
 Jupiter 71
 Jutes 56, 59, 60, 61, 77, 94, 95, 96, 106
 Jutland 94, 95
 Juvenal 183
 Juventus Mundi (William Ewart Gladstone) 77
- K**
- Kars 209
 Kaspian 92
 Kazbek, peak of 195
 Keating, Geoffrey (History Of Ireland) 76
 Keith, Professor Arthur (Nationality And Race From An Anthropologist's Point-Of-View) 63
 Keltai 61
 Keltic 169
 Kent 94
 Kermanshah 141

Khorsabad 87
 Khumri 87, 88, 136, 142, 143
 Kimmerian(s) 168, 169, 171
 Kimmerii 142
 King Edward II 97
 King, Marie (Youth Message Magazine) 165
 King William 105
 Kingdom of God 15, 17, 36, 37, 39, 43, 121
 kings (promise of rulership) 23, 25, 111
 kinsmen 61
 knowledge of salvation 114
 Kronus 71, 81
 Kumri 87
 Kymrea 88

L

Laban 180
 Lacedemonians 153, 155, 156, 157
 Lachish 12
 Lactantius 183
 Lagerbring 108
 land of the north 116, 121
 Landnama-Bok 104
 language 77, 86, 93, 94, 95
 Language: An Introduction (Louis Hjelmslev)
 101, 205
 Lapps 108
 Latham, Dr. Robert G. (Ethnology Of Europe)
 79, 173
 Latin 88, 98, 171, 205
 law(s) 15, 16, 17, 23, 25, 35, 36, 37, 43, 44,
 52, 67
 Layard, Sir Austen Henry (Discoveries Among
 The Ruins Of Assyria And Babylon) 87, 166
 Lectures In The Science Of Language (Max
 Muller) 104
 Lehman, Winfred P. (A Reader In Nineteenth
 Century Historical Indo-European
 Linguistics) 204
 Levant 207, 208, 210
 Levi 22, 27, 31, 39, 184, 188, 190
 Levites 39, 118
 light to the nations 110, 114
 Lincoln, Ruth Amelia iii, x
 lion 12, 38, 56, 57

lion, rampant red 12
 Lisbon 91
 Lloegrians 61
 Lo-Ammi 118, 199, 200
 Lo-Ruhamah 199
 London 69
 long-barrows 72
 lost sheep 3, 4
 lost (ten) tribes 95, 185, 186, 190
 lost son 200
 Lysimachus Of Alexandria 34
 Lysons, Samuel (Our British Ancestors) 85

M

Macabaeus 161
 Macaulay, Lord 166
 Macedonia 102
 MacKendrick, Paul (Iberian Stones Speak) 91
 Macpherson, Duncan (Antiquities Of Kertch) 197
 Maeotis, Palus 167
 Magian 146, 147, 149
 Manasseh 25, 26, 27, 38, 41, 42, 64, 115
 Manasseh ben Israel, Rabbi 190
 many nations 3, 110
 Margiana 149, 150
 Marriage Supper of the Lamb 201
 Martes 150
 Martial 182, 183
 Mary 51
 Masada 49
 Massagetai 167, 168
 Mazdean 92
 McClintock And Strong's Encyclopedia 6, 73,
 74, 184, 200, 209
 Mecia 145
 Medes 2, 6, 86, 93, 168, 201
 Media(n) 83, 86, 90, 93, 94, 96, 98, 141, 142,
 144, 146, 147, 149, 151, 168, 186, 190
 Mediterranean Sea 35, 41, 42, 65, 72, 75, 80,
 97, 207, 208
 Medo-Persia(n) 4, 8, 92, 93, 207, 210
 Menagyrtae 182
 Menevia 95
 mercy 121, 124, 126
 Messiah 3, 23, 25, 48, 49, 54, 186, 190

- Messiah's First Coming 200
 Messianic 186
 Metragyrtae 182
 Micah 5
 Mid-East 205, 210
 migrations 17, 59
 Milesians 59, 60, 80, 81
 Miletus 69, 80
 Millard, Alan (Treasures From Bible Times) 87
 Millennial Age 129
 Milner, W.H.; pseudonym, "Oxonian" (Israel's Wanderings) 104
 Milton, John (History Of Britain) 91
 ministers 39
 Missing Links Discovered (Dr. E. R. Capt) 68
 miter 7
 Mithridates 172
 Mlete 193, 194
 Mnyw 95
 Moab 41, 116
 Modern English And Its Heritage (Margaret M. Bryant) 205
 Mohammedanism 8
 Moller, Hermann 101
 Mongols 7
 Moni Iudeorum 95
 moon 51, 121, 128, 129, 179, 180, 181, 182, 183
 moon symbol 8
 Morgan, R.W. (Cambrian History) 9
 Morier, M. 183
 Morimarusa 7
 Moschian tribes 201
 Moses 31, 33, 35, 36, 45, 120, 126
 Most High 196
 mother of nations 111
 mounds 180
 mountains 5, 7, 9, 10, 11, 14, 122, 124, 125, 126, 127
 move no more 114
 Mozeson, Dr. Isaac Elchanan 8, 205
 Mt. Ararat 92
 Muller, Professor Max (Lectures In The Science Of Language) 104
 multiply 111, 112, 113, 118, 119
 multitude of nations 111
 multitude of people 113
 Muslim 8
- ## N
- Nabochodrossor 148, 149, 150
 Nabonidus 148, 149, 150
 Nabopolassar 6
 Nadinta-belus 148, 149
 name great 18, 112
 Naphtali 22, 38, 42, 64
 Nathan 70
 National Message Magazine 191
 Nationality And Race From An Anthropologist's Point Of View (Arthur Keith) 63
 Natural History, book 4 (Pliny) 7
 Nehemiah 190
 Nennius 180
 Nesbit, Douglas C. x
 Netherlands 106
 Neubauer, D.A. (Jewish Quarterly Review) 186
 never mankind dwelt 196
 New Covenant 4, 114
 new heart 3
 new land 3
 new name 3, 113
 new Spirit 4
 New Testament 114, 186, 190, 200
 New Troy 69
 Nicholas, Thomas (Pedigree Of The English People Investigated) 62
 Nile delta 79
 Nineveh 6, 186
 Noah 126
 nobles 36
 Nomades 167
 Normans 59, 60, 61, 62, 102, 103, 105, 106
 Norse 99, 104, 105, 106
 North America 17
 north and west 115
 north country 117
 northern kingdom 5
 Norway 99, 106
 Norwegians 160

Nostratic 205
 not my people 118, 119, 123, 124, 126, 199
 not pitied 199
 Numenius 154, 157

O

oak-gall 181
 oak-tree 181
 Obelisk, Black 134, 136
 ocean 167, 172
 Odin 68, 103, 172
 Odyssey Magazine 69
 Ogham 101, 182
 Ogre 205
 Oholah 2
 Oholibah 2
 Olisipo 91
 Olsen, S. Gusten (Incredible Nordic Origins)
 108
 Omri 87, 134, 136
 One Shepherd 3
 Onias 153, 155, 156
 oppressors 5
 ordain a place for my people Israel 114
 Origin Of The English Nation (Freeman) 63
 Origin Of The Germanic And Scandinavian
 Languages (Joseph Bosworth) 165, 203
 Origines (Sir William Drummond) 91
 Origines Celticae (Edwin Guest) 13
 Ormazd 144, 145, 146, 147, 148
 Orthodox Judaism 188
 Osea the king (see Hoshea) 2, 196
 Our British Ancestors (Samuel Lysons) 85
 outcasts of Israel 2, 116
 ox 38
 Oxonian 104
 Oxus 8

P

Palestine 7, 10, 13, 16, 17, 20, 29, 37, 41, 43,
 48, 49, 52, 55, 59, 63, 64, 74, 77, 83, 98,
 101, 102, 173, 185, 186, 190, 199, 205,
 208, 210
 Palgrave, Sir Francis (English Commonwealth)
 63, 165

Parker, C.F. (A Short Study Of Esau-Edom)
 185
 Parliament 36, 97
 Parthia(n) 8, 144, 149
 Pass Of Israel 191, 197
 Passover eve 49
 Pathros 116
 Patriarch Isaac 207
 Pearse, Colonel R.G. 191
 Pelopes 174
 Pen-guual 181
 peninsula, Cimbric 169
 people of inheritance 125
 Persia(n) 56, 80, 81, 92, 93, 94, 96, 141, 142,
 143, 144, 146, 147, 171, 183, 186, 203,
 206, 207, 210
 Persis 149
 Peter 160, 161
 Pharez 67
 Pharaoh 34
 Philistine(s) 74, 116, 174
 Phoenicia(n) 41, 65, 71, 75, 76, 81, 101, 173,
 174, 175, 181, 182, 202
 Phraates 150
 Phraggi 172
 Phraortes 149
 Phrygia 182
 Picts 61, 160
 pillar of cloud 39
 pillar of fire 39
 Pillars of Hercules 97, 160
 Pinches 142
 Pissichada 146
 place of their own 114
 plagues 31, 33, 53
 Plain of Adana 79, 176
 Pliny 7, 103, 171, 183
 Po 102
 Poertner, Rudolf (The Vikings) 104
 Poland 83, 106
 polychrome 8
 Pontiff 159, 164
 Pope John XXII 97
 population 184
 Postellus 77

Priam, King of Troy 68
 Priesthood 27, 39
 Prime Minister 36
 primogeniture 25, 67
 Principles Of Comparative Philology (Dr. A. Henry Sayce) 108
 Prodigal (or Lost) Son 200
 prognathous 202
 Prose Edda 68
 provinces 83
 Prudentius 183
 Psalter of Cashel 76
 Ptolemy 32, 33, 91, 171, 172
 punish 53
 purifying 3
 push the people together to the ends of the earth 115
 Putrid Sea 9
 Pyl-y Barish 8

Q

Quarterly, Jewish Review 190
 Queen Scots 82
 Queen Tamara 195
 Queen Thomyris 195

R

Rabin, Yitzhak 208
 Races Of The Old Testament (Dr. Henry Sayce) 201
 Racial Origins (Professor Huxley) 64
 Rawlinson, George 151, 179
 Rawlinson, Sir Henry 141, 142, 150
 Rebekah 112
 Records Of The Past 141
 Red Hand 68
 Red Sea 160, 175
 redeemed 115, 123
 Reformation 51
 regathering 16, 50, 62, 63, 105
 Register House at Edinburgh 97
 Rehoboam 44
 remission of their sins 114
 representative assembly 36
 restoration 16, 50, 56

restorer of paths 117
 Reuben 22, 25, 38, 64
 reuta 108
 Rhine River 169
 Rhine, Rabbi A.B. 188
 Rhone River 102
 Rhys, Sir John 75, 95
 Ridgeway, William (Early Age of Greece) 31
 rivers (Asher to sail) 75
 Robert the Bruce, King 96
 rod of Moses 81
 Roman(s) 7, 49, 72, 82, 85, 86, 88, 89, 91, 93, 154, 155, 157, 158, 169, 172, 185, 203, 209
 Rome 155, 182
 Rostovtzeff, Dr. Michael (Iranians And Greeks In South Russia) 8
 round 179, 180, 181, 182, 184
 Roxolani 169
 royal banner 12
 Royal College Of Heralds 69, 71
 ruling with God 21
 Runic alphabet 101
 Russia 172, 195
 Rust, James (Druidism Exhumed) 99

S

Sabbath 108
 Saca 81, 93, 94
 Saca-Suni 4
 Sacae 56, 90, 91, 92, 94, 96, 142, 143, 145, 150, 151, 171, 207
 Sacan 142, 150
 Sacasena 171
 Sacassani 171, 172
 Sachkhere 11
 Sacia 149
 Sacians 142
 Sacred Banner 81
 Sacred Books And Early Literature Of The East 88, 131
 Sagartia 150
 Sak 207, 208
 Saka 4, 5, 6, 7, 11, 86, 91, 93, 94, 142
 Saka-suna 171
 Sakai 91, 94, 167, 171, 172

- Sakartvelo 11
 Sakasina 93, 171
 Saku'ka 8, 150
 Salmanesar (see Shalmaneser) 108, 196
 salty body of water 7
 salvation 114, 116, 117, 120, 124
 Samaria 2, 5, 52, 87, 131, 132, 136, 137, 151, 186
 Samaritans 46, 50
 Samson 158
 Sanchoniatho 71, 79
 Sanctuary 13
 sand of the sea 112, 113, 118, 119, 123, 200
 Sarah/Sarai 20, 111
 Sardinia 102
 Sargon II 87, 132, 136
 Satagydes 145
 Sattagydia 149
 Saturn 71, 81
 Saul 7, 43
 Saulius 7
 Saxoi 94, 172
 Saxon(s) 4, 5, 13, 16, 27, 56, 58, 59, 60, 61, 62, 66, 82, 87, 89, 90, 91, 92, 93, 94, 95, 96, 99, 105, 106, 165, 166, 167, 171, 172
 Saxon's birthplace 56
 Sayce, Dr. Henry 87, 108, 201
 Scandinavia(n) 99, 102, 172, 203, 204
 Scania 103
 scarlet cord/thread 67, 68
 scattered 62, 63, 105, 114, 118, 121, 199
 scepter 23, 26
 Schomann, G.F. (Antiquities Of Greece) 31
 Scoloti 167, 169
 Scotia 99
 Scotland 54, 59, 60, 67, 76, 79, 80, 96, 97, 98, 99, 159, 163, 164
 Scots 59, 60, 61, 96, 97, 98, 106, 108
 Scot's Magazine 97
 Scotsman 162
 Scottish Declaration Of Independence 97
 Scottish Tartan 4
 Scuthoi 167
 Scythia 81, 97, 98, 142, 160, 171
 Scythian 4, 5, 6, 7, 8, 9, 10, 12, 86, 91, 142, 143, 164, 167, 168, 169, 171, 203
 Scythic 168
 sea 75, 79, 80, 82, 86, 88, 90, 94, 95, 97, 101, 102, 108
 Sea People 79, 176, 177
 sea trade 175
 seaport cities 174, 175
 Secrets Of Time (Dr. Stephen E. Jones) IV, 31
 Sectus Gallus 183
 seed 19, 20, 21
 seed shall inherit the Gentiles 115, 117
 Semitic 4, 76, 81, 174, 201, 205, 206, 210
 Semoni 66
 Sennacherib 12, 132, 133, 137
 Sennones 179
 serpent 81, 82
 servant 110, 113, 117, 118, 122, 123, 124, 126
 servant nation 19, 20
 set the bounds of the people 115, 120
 seven times 52, 53, 54, 55, 56
 seven witnesses 51, 129, 130
 Severus 180
 Sgiotach 99
 Shalmaneser (see Salmanesar) 10, 88, 143, 202
 Shalmaneser III 131, 134
 Shalmaneser V 132
 Shamir, Yitzhak 208
 Sheba 202
 Shekinah 39
 Shem 201, 202, 209
 Shemitic races 13
 Shiloh 23
 Shinar 116
 Shittim 180
 Sicily 72
 Sictachotes 146
 Siculus, Diodorus 33
 Sidon 101, 202
 sift 63
 Simeon 22, 38, 64, 66
 Sinim 116
 Sitratachmes 150
 Sivash 9
 six million 184
 Skutha 81
 Skuth(s) 99, 102, 142

- slaves 7
 Slavs 7
 Smith, Rev. Merton 188
 Snorre Sturlason (Edda) 172
 Sogdiana 145
 Solomon 1, 44, 57, 75, 175
 sons of the Living God 51, 118, 119, 123
 Sons of the Saca 4
 Soren, David 69
 Southey, Robert 166
 Southwest Radio Church 8
 sow 51
 Spain 8, 68, 72, 83, 97, 98, 106, 160, 172
 Sparta(n) 144, 153, 155, 156, 158
 Speaker's Commentary 51
 special people 19, 125
 spread abroad 21, 113, 114
 St. David 95
 St. Paul 85
 St. Swithin's Church 69
 stag 13, 56, 57
 Stambole 91
 stars of heaven for multitude 51, 112, 119, 120, 129
 statutes 122, 196
 Stephanus Byzantius 94, 172
 stock of Abraham 155
 stones 180
 Story Of Ireland (Dr. A. M. Sullivan) 81
 Stowe, John (Annales Of England) 69
 Strabo 33, 93, 167, 171
 Strong, Dr. James Augustus 6
 succoth 99
 Suffolk 181
 Sullivan, Dr. A.M. (Story Of Ireland) 81
 Summer Land 9
 sun 51, 121, 128, 129, 179, 180, 182, 183
 Supreme Pontiff (see Pontiff) 159, 164
 Susa 8
 Susian 141, 142
 Susiana 144, 147, 148, 149, 150
 Svea-rikes Historia (Dalin) 108
 Sweden 99, 102, 108
 Swedish 108
 Switzerland 106
 sword (judgment) 54
 sword (heraldry) 57
 Symbols Of Our Celto-Saxon Heritage (W. H. Bennett) vii, 4, 27, 82
 Syria 41, 173
 Syrians 77
- ## T
- tabernacle 39
 Tacitus 72, 203
 Talmud 186
 Tanais 167, 168, 172
 Targitaos 167
 Tarshish 175
 tartan 4
 Taylor, Dr. Isaac 72
 Teispes 143
 Tekoa 103
 Tel-el-Amarna 131
 ten lost tribes 132
 ten plagues 31, 33
 ten tribes 1, 6, 10, 11, 12, 13, 44, 45, 47, 50, 52, 132, 142, 151, 164, 192, 196
 Terah 209
 Testament, New 200
 Teutonic 171
 The Word, The Dictionary That Reveals The Hebrew Source Of English (Dr. Isaac Elchanan Mozeson) 205
 Theocratic State 35, 36, 42
 Thomas, Des (Iceland, Light To The Nations) 104
 Thompson, P.W. (Britain In Prophecy And History) 166
 Thomyris, Queen 195
 thousands of millions 112
 Thrace 168
 threshing instrument 5
 throne 121, 122
 throne of David 16, 44
 Tibarenian 201
 Tiglath-Pileser 202
 Tigris 132, 148, 150
 Tivoli 182
 tombstones 11, 12, 14
 Totnes 69

toward the west 116
 Tower of Babel 207
 traders 158
 Treasures From Bible Times (Alan Millard) 87
 Treres 171
 tribes, ten 185, 186, 188, 190
 Triumph Of Providence (Jacques Abbadie) 164
 Trojan(s), Trojan War 59, 69, 71, 72, 82
 Troy 68, 69, 71, 208
 Troynovant 69
 Tuatha de Danaan 77, 82, 176
 Turk 54
 turn again 51, 115
 Turner, Sharon (History Of The Anglo-Saxons)
 87, 91, 93, 165, 166, 167
 twelve tribes 26, 27, 36, 39, 45, 57, 65, 188
 two families 1
 two kingdoms 1
 two nations 1
 two sisters 1
 two sticks 2
 Tyre 101, 174
 Tyrians 77
 Tyrrhenian Sea 160
 Tzakari 207, 208

U

Udon 102
 Ukraine 9, 106
 Ulfars-fell 105
 Ulfs-daler 105
 Ulster 68, 71
 unconditional 43, 50
 unicorn 6, 13, 56, 57, 115
 United States 54, 56, 57, 110
 Universal Jewish Encyclopedia 5, 11, 75
 Ur 18
 Urartu 209, 210
 urud 110
 Usher, Bishop 31
 uttermost parts of the earth 115, 120, 160

V

Veisdates 150
 Vendidad 92
 Vesta 182

Vetus Chronicon Holspice 77
 vice-regent 43
 Viking 104
 Virgil (Aeneid) 69, 79, 177
 Viyakhana 146
 Vladikavkas 195

W

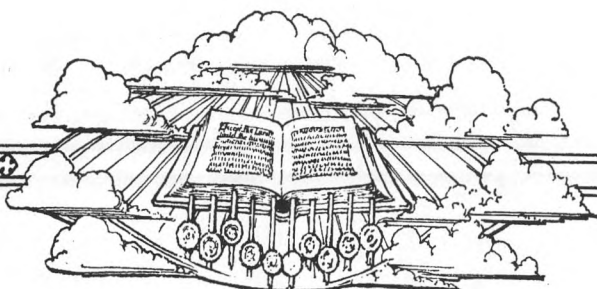
Wales 54, 56, 86, 88, 181
 Walesby 181
 Wallsworth 181
 Washington, D.C. 54
 way-marks 102
 weapons of war 124
 Webster, Noah 205
 Welsh 69, 95, 181
 Western Europe 81, 82, 83, 85, 90, 95
 Wheaton, Henry (History Of the Northmen) 103
 whoredom 199
 wilderness 116, 120
 Windsor Star newspaper viii, 11
 Wizard's Cap 8
 wolf 104, 105
 working model 18
 Wright, Thomas 180

Y

Y. Yadin 79
 Yahweh 199
 year for a day 54
 Yitzhak Rabin 208
 Yitzhak Shamir 208
 Youth Message Magazine 165
 Yul 181
 Yut 95

Z

Zarah 67, 68, 71
 Zaragoza/Zaragossa, Spain 66, 68
 Zarangia 144
 Zazana 148
 Zebulon 22, 37, 64, 74, 177
 Zend 92
 Zidon 75, 202
 Zion 5, 121, 124, 125, 194



WHERE IS ISRAEL?

Men don't believe in the Bible now, as they really ought to do.
They've locked the door on the "chosen race" & won't let "My Nation" through.
There isn't a print of Israel's foot or a dart from Joseph's bow,
To be found in earth or in air to day, for the "church" has voted it so.

But who owns the gates of the world today? Who is it rules the waves?
Who dwells alone in "appointed place" while the enemy hates and raves?
Who stands today in the thick of the fight oppression and sin to quell?
If it isn't the hosts of the living God, won't somebody rise and tell?

Who sends God's Word 'round the wide, wide world to prepare the path for His feet?
Who frees the captives and plants the rose? Who is reigning from David's seat?
So Israel is voted not to be; of course this is untrue.
For who is doing the kind of work Israel alone can do?

We're told the church takes Israel's place, but the Bible plainly says,
A Kingdom of stone that's cut out for His own shall stand till the end of days.
Who owns and carries the flags that wave to the earth's remotest bounds?
If Israel by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith and make his bow and show,
Where the chief of the nations is today? We'd very much like to know.
For Israel is blindly voted out and Israel 'tis said is gone.
But the Anglo-Saxons would like to know who carries His business on?



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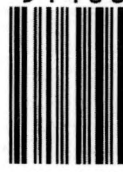
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London, England, in association with
THE SERVANT PEOPLE (CBIA), Canada

ISBN 0-8187-0290-7



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